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Art. I. *Lives of British Statesmen.* By John Macdiarmid, Esq. Author of an Inquiry into the System of National Defence in Great Britain, and of an Inquiry into the Principles of Subordination. 4to. pp. 600. Price 2l. 2s. Longman and Co. 1807.

IF we have not learnt to feel for statesmen, as such, a sufficient share of that reverential respect which pronounces their names with awe, which stands amazed at the immensity of their wisdom, which looks up to them as the concentrated reason of the human species, which trembles to insinuate or to hear insinuated against them the slightest suspicion of obliquity of understanding or corruption of moral principle, and which regards it as quite a point of religion to defend their reputation, it has not been that we have not received many grave instructions and rebukes on this head from much better men. A hundred times it has been repeated to us, that a peculiar and extraordinary genius is requisite to constitute a statesman; that men, who by situation and office are conversant with great concerns, acquire a dignity and expansion of mind; that those who can manage the affairs of nations prove themselves by the fact itself to be great men; that their elevated position gives them an incomparably clearer and more comprehensive view of national subjects than is to be attained by us on the low level of private life; that we ought, in deference to them, to repress the presumption of our understandings; that in short it is our duty to applaud or be silent.

With a laudable obsequiousness we have often tried to conform ourselves to our duty, at least as prescribed in the latter part of this alternative; and we have listened respectfully to long panegyrics on the sagacity, fortitude, and disinterestedness of the chief actors and advisers in state affairs, and to inculcations of the gratitude due to men who will thus condescend, in their lofty stations, (which at the same time it is presumed they can claim to hold for no other purpose) to toil and care for us the vulgar mass of mankind. Presently

these laudatory and hortatory strains would soften into an elegiac plaintiveness, bemoaning the distresses of men in high situations in the state. The pathetic song has deplored the oppressive labours of thought required in forming their schemes, their cruel exposure to the persecutions of an adverse party, the difficulty of preserving harmony of operation in a wide and complex system involving many men and many dispositions, their anxiety in providing for the wants of the state, the frequent failure of their best concerted measures, their sleepless nights, their aching heads, and their sufferings from the ungrateful reproaches of the people. Here our impatience has overcome our good resolutions, and we have been moved to reply. We have said, Is not the remedy for all these sorrows at all times in their reach? They can quit their stations and all the attendant distresses whenever they please, in behalf of other men who are waiting, eager almost to madness, to obtain their share of all the vexations you are commiserating. But while you are so generously deploring the hardships of their situation, they are anxiously devising every possible contrivance to secure themselves in possession of it, and nothing less than the power that put them in can wrench them out. It is vastly reasonable to be requiring lenient judgements on the conduct, and respectful sympathy for the feelings, of public men, while we see with what a violent passion power and station are sought, with what desperate grappling claws of iron they are retained, and with what grief and mortification they are lost. It might be quite time enough, we should think, to commence this strain of tenderness, when in order to fill the places of power and emolument it has become necessary to drag by force retiring virtue and modest talent from private life, and to retain them in those situations by the same compulsion, in spite of the most earnest wishes to retreat, excited by delicacy of conscience, and a disgust at the pomp of state. So long as men are pressing as urgently into the avenues of place and power as ever the genteel rabble of the metropolis have pushed and crowded into the play-house to see the new actor, and so long as a most violent conflict is maintained between those who are in power and those who want to supplant them, we think statesmen form by eminence the class of persons, to whose characters both the contemporary examiner and the historian are not only authorised, but in duty bound, to administer justice in its utmost rigour, without one particle of extenuation. While forcing their way toward offices in the state, and while maintaining the possession once acquired, they are apprised, or might and should be apprised, of the nature of the responsibility, and it is certain they are extremely well apprised of the privileges. They know that

the public welfare depends, in too great a degree, on their conduct, and that the people have a natural instinctive prejudice in favour of their leaders, and are disposed to confide to the utmost extent. They know that a measure of impunity unfortunate for the public is enjoyed by statesmen, their very station affording the means both of concealment and defence for their delinquencies. They know that in point of emolument they are more than paid from the labours of the people for any services they render; and that they are not bestowing any particular favour on the country by holding their offices, as there are plenty of men, about as able and as good as themselves, ready to take their places if they would abdicate them. When to all this is added the acknowledged fact that the majority of this class of men have trifled with their high responsibility, and taken criminal advantage of their privileges, we can have no patience to hear of any claims for a special indulgence of charity, in reading and judging the actions of statesmen.

On the ground of morality in the abstract, separately from any consideration of the effect of his representations, the biographer of statesmen is bound to a very strict application of the rules of justice, since these men constitute, or at least belong to, the uppermost class of the inhabitants of the earth. They have stronger inducements arising from situation, than other men, to be solicitous for the rectitude of their conduct; their station has the utmost advantage for commanding the assistance of whatever illumination a country contains; they see on the large scale the effect of all the grand principles of action; they make laws for the rest of mankind, and they direct the execution of justice. If the eternal laws of morality are to be applied with a soft and lenient hand in the trial and judgement of such an order of men, it will not be worth while to apply them at all to the subordinate classes of mankind; as a morality, that exacts but little where the means and the responsibility are the greatest, would betray itself to contempt by pretending to sit in solemn judgement on the humbler subjects of its authority. The laws of morality should operate, like those of nature, in the most palpable manner on the largest substances.

Another reason for the rigid administration of justice to the characters of men that have been high in the state, is, to secure the utility of history, or rather to preserve it from becoming to the last degree immoral and noxious. For since history is almost entirely occupied with the actions of this class of men, and for the much greater part with their vices and their crimes, and the calamitous consequences, it is easy to see that a softened mode of awarding justice to these cha-

racters will turn the whole force of history to the effect of depraving our moral principles, by partially conciliating both our feelings and judgements to those hateful courses of action, of which we are already very much too tolerant in consequence of being from our childhood familiarised to the view of them, in every account of the past and present state of the world. And in this way we are inclined to think that history has actually been, on the whole, the enemy of morality. Its readers will have too light an impression of the atrocity of great crimes and great criminals. Great crimes constitute so large a proportion of the historian's materials for constructing splendid exhibitions, that if he does not insensibly become almost partial to them, as a general does to a band of the most cruel savages whose ferocity he has repeatedly employed to obtain his victories, his hatred admits at least a certain softening of literary interest; and in many a glowing description of enormous wickedness, we fancy we see the hand of the painter or poet rather than the moral censor. Artful combinations of odious circumstances, epithets to aggravate each indignant line, eloquence of execration, are possibly not spared; but we still find ourselves rather invited as spectators of a splendid tragedy, than summoned as jurors in a solemn court of justice. The diminution or modification, in the historian's mind, of the abhorrence of crimes, in consequence of the benefit which he derives from them as striking materials for his work, aids the operation of any other cause which may tend to render him indulgent to the actor of them. And often the great criminal has had some one virtue, or at least some very showy faults, adapted, in the historian's view, to relieve and even extenuate the account of his wickedness; he might have munificence, a love of letters, a very lofty kind of ambition, or what a lax morality would term a liberal love of pleasure; at any rate he probably had talents, and this is perhaps after all the most seductive of the distinctions by which a bad man can dazzle our judgements. The historian, besides, acquires a kind of partiality for an eminent actor in the times and transactions which he describes, from even the circumstance of being, in imagination, so long in his company. In prosecuting his work, he returns to this person each morning, for weeks, months, or even years; the interest of the literary labour consists in following this person through the whole train of his proceedings; the disposition for quarrelling with him gradually subsides; the odious moral features are familiarized to the view; while perhaps the conviction of his great attainments, and the wonder at his achievements, are progressively augmented; extenuations suggest themselves, and occasionally even partial claims on applause; the

writer becomes a kind of participator in the activity and importance of the transactions, while he is clear of all the guilt; and thus by degrees the rigour of justice is forgotten, and flagrant iniquity is exhibited with so little prominence of turpitude, that it depends very much on the moral state of the reader's own mind, whether he shall regard it with indulgence or detestation. We shall not wonder at the bad morality of history, if we combine this view of the injurious effect of the historian's studies on his mind, with the consideration that the eminent historians of antiquity were pagans, and the most distinguished ones of modern times very near the moral level of paganism, by means of their irreligion.

It is, again, very desirable that a rigid justice should be maintained in delineating and recording the characters and actions of statesmen, because it is in the nature of the people, in all countries, to feel a kind of superstitious veneration for those who are so much above them as to have the command of their public affairs. Place men, of whatever sort, in power, and there will need no burning fiery furnace to intimidate their fellow-citizens into reverential prostration. On the mere strength of their situation they shall gain credit to almost all they pretend, and acknowledgement of right to all they arrogate; fine talents and fine qualities in abundance shall be ascribed to them; and the crowd shall look up with awe to the beings that can make speeches and enactments, appointments and imposts, treaties and wars. Or even if the deficiency of integrity and abilities is so notorious as to force a reluctant conviction on the people, the high station secures a certain tolerance which a man in humbler life must not too confidently expect for vices and incapacity. It is matter of great difficulty and effort for these men to sin away the whole stock of credit and partiality, which sounding titles and elevated stations have raised for them in the popular mind. Even our pride is in their favour; our pride as respecting ourselves is unwilling to believe, that we are all passing our lives in submissive homage to persons not at all our betters in wisdom or morals; and our pride of national comparison feels it absolutely necessary to maintain, that we are wise enough to put as much wisdom at our head as any people in the world can boast.—We mean this as a description not of the English nation in particular; it is the case of every nation.

Now this superstitious respect for persons possessing consequence in the state is injurious to the people in two ways; it deteriorates their moral principles, and it endangers their political condition. If statesmen, as a class, had been proved by experience to be the purest of all saints, then this excess of reverence for them might be a most salutary sentiment, as

reinforcing the attractions and authority of virtue by all the influence held over our minds by these its noblest examples. But it has been found till now, or at least till very lately, that statesmen in general deem it necessary to keep in their possession about the same quantity of vice as their neighbours; and the respect which the people feel for the men, on account of their station, prevents the just degree of contempt or abhorrence for the vice. All the palliation which vice acquires, as beheld in connexion with respected personages, it is sure afterwards to retain as viewed in itself; the principles therefore by which its noxiousness should be esteemed are depraved; and all who are disposed to like it will gladly take the privilege of committing it at the same reduced expense of conscience and character, as their superiors. In every community the estimate of the evil of immorality, in the abstract, will infallibly be reduced nearly to the level of that opinion of its evil which is entertained respecting it, as committed by the most privileged class of that community.

As to the danger which threatens the political condition of the people, no illustration can well make it plainer. If statesmen were an importation of celestials, partaking in no degree of the selfishness and perversity of mortal men, it would be a delightful thing for us to throw into their hands an unlimited power over all the great concerns of a nation, and prosecute our individual purposes, and indulge our tastes and domestic affections, in perfect security that all would go right in the general affairs of the nation. Or if the constitution of things were such, that the interest of the leaders were necessarily coincident entirely with the interest of the people, it might be safe to dismiss the anxiety of vigilance under the presiding direction of even a party of mere human creatures; as the passengers in a ship give themselves very tranquilly to their amusements or their sleep, because they are certain the official conductors of the vessel have necessarily just the same interest in its safety as themselves. But it is obvious, that innumerable occasions will present themselves to men in power, of serving their own interests quite distinctly from those of the people, and decidedly to their detriment. Indeed the personal interests of these men are necessarily opposed to the grand popular interest of freedom itself, insomuch that no people ever long maintained their internal liberty, who did not maintain it by precaution against the very statesmen they were obliged to employ. Every thing that ascertains the freedom of the people necessarily fixes the bounds to the power of those who are placed over them; and it would be requiring too much of human nature, to expect that men, whom ambition, for the most part, has raised to the

stations of power, should not regard with an evil eye these limitations to the scope of their predominant passion, and consider them as obstacles which they are to remove or surmount if they can. And their high station, as we have observed, affords them many facilities for concealing and protecting themselves, in the prosecution of measures for the gradual subversion of liberty ; in which course and for which purpose very many statesmen, according to the testimony of history, have employed the powers and resources vested, and the confidence reposed in them, by the nation, as the persons officially engaged to guard its interests. Now the thing which beyond all other things would be desired by men with such designs, is, the prevalence in the public mind of a blind veneration for statesmen, that attributes to them rectitude and talents of too high an order to be inspected and scrutinized and controuled by any profane arrogance of the people. Under favour of this state of the popular mind, they have but to make pompous professions of patriotism, and act in tolerable concert, and they may obtain unlimited confidence while they are both wasting the immediate resources of the country, and assiduously sapping away all that which can enable each individual inhabitant to say, I am no man's property or slave. It is the duty therefore of all who wish well to mankind, to remonstrate against this pernicious infatuation ; and it is our official duty to represent, that the biographical flatterers of statesmen are among the most wicked perverters of the public mind.

Mr. Macdiarmid is not of this class. His language is perhaps a little too indulgent, occasionally, to meet our ideas of the severe duties of the office he has chosen ; but we regard him on the whole as a faithful and impartial biographer. He never gets into such a current of panegyric that he cannot for his life stop to notice a fault. He appears in a considerable degree the friend of several of the eminent men whose actions he records ; but he is such a friend as, if he could have been contemporary and acquainted with any of them, would not have withheld those candid animadversions, which might have contributed to make them greater benefactors of the times, and greater ornaments to history. He does not profess to present their characters in any new light, nor to have drawn facts and anecdotes from rare and unpublished records ; but he thought it might not be an unacceptable service to the public to give a somewhat more ample, and a more minute and personal sketch, of these distinguished men, than can be found, or could with propriety be contained, in any one history of their times. Accordingly he has employed much industry and judgement, in deducing, from the information supplied by

a number of historical and biographical works, very clear narrations of the lives of Sir Thomas More, and lords Burleigh, Strafford, and Clarendon. The narration is very successful in the point of keeping the individual always fully in view, while it is often necessarily extended, by the public nature of his actions, to the whole breadth of the national history of his times. The writer in general confines himself very strictly to his narration, and is very sparing of reflections; a forbearance practised, no doubt, from the conviction, that a narrative written with fidelity, force, and discrimination, might in general be very safely left, from the obvious simplicity of its moral, to the reader's own understanding. It is also a commendable modesty to keep at a great distance from the fault of those historians, who might seem to be persuaded, that the transactions they record took place positively for no other purpose on earth but to draw forth certain wise notions from their minds. Yet many readers, and we do not disclaim to be of the number, are indolent enough to wish the historian would just give the direction to their thoughts; and if he can manage to time his reflections well, and to avoid being very trite or prolix, we are very willing to divide with him the merit of being very philosophical on every circumstance of the narration. We are not, perhaps, of opinion, that Mr. Macdiarmid's reflections would have been more than usually profound; but they would have still further manifested that sound liberal sense which is already so apparent. The style has quite the measured and equable form of set historical composition; it is however perspicuous, unaffected, and in a very respectable degree vigorous. The book offers a more speedy and elegant introduction, than was before attainable, to an acquaintance with four of the most distinguished characters in our political history.

With regard to the first of them, Sir Thomas More, we will acknowledge it must be nearly impossible for the historian of his life to avoid becoming very decidedly, and even enthusiastically attached to him. No great harm would result from a relaxation, in this instance, of that law of severity under which we have represented that the lives of statesmen ought to be written; for no second instance of the same kind will be found in the subsequent political annals of England. Indeed he is a person so *unique* in the records of statesmen, that we can see no chance that any utility in the way of example, would arise from a display of his life and character. Some small degree of similarity is pre-requisite as the basis of any reasonable hope of seeing an example imitated; and therefore it would seem very much in vain, as to this purpose, to display a statesman and courtier who was perfectly free from all ambition, from the beginning of his career to

the end ; who was brought into office and power by little less than compulsion ; who met general flattery and admiration with a calm indifference, and an invariable perception of their vanity ; who amidst the caresses of a monarch longed to be with his children ; who was the most brilliant and vivacious man in every society he entered into, and yet was more fond of retirement even than other statesmen were anxious for public glare ; who displayed a real and cordial hilarity on descending from official eminence to privacy and comparative poverty ; who made all other concerns secondary to devotion ; and who, with the softest temper and mildest manners, had an inflexibility of principle, which never at any moment knew how to hesitate between a sacrifice of conscience and of life. The mind rests on this character with a fascination which most rarely seizes it in passing over the whole surface of history. In this progress we often meet with individuals that we greatly admire ; but the bare sentiment of admiration may fail to make us delighted with the ideal society of the object, or interested in its fate. In the company of Sir T. More, the admiration scarcely ever stands separate from the more kindly feelings ; it seems but to give the last emphasis to the inexpressible complacency with which we listen to him, converse with him, observe his movements, and follow him wherever he goes. If personally acquainted with such a man, we should, in absence from him, be incessantly haunted with a necessity and a passion to get near him again ; and should not only feel the most animated pleasure, but also, in spite of the contrast between our intellectual powers and his, should feel as if we had five times more sense than usual, when stimulated and supported by the vigour of a genius which seemed entirely to forget any comparison between itself and those around, which kindly lent itself to assist every one to think, and gladly aided any one to shine, while it had never once any other ambition than to diffuse happiness or impart instruction. The absence of every kind of selfishness, the matchless gaiety and good humour which accompanied his great talents, and his wonderful facility of using them, divested of the least timidity every one that approached him, except pretenders and villains. His manner of displaying his talents delighted his friends into such a total forgetfulness of fear, that only his exalted virtue could preserve to him that veneration, which again his facetiousness prevented from oppressing those who felt it. Perhaps there never was a person that possessed many various qualities in such perfect combination, as, in an equal degree with More, to make the effect of them all be felt in the operation of any one of them. His playful wit never put his severe virtue and his wisdom out of recollection ; and at the same time it was acknowledged, that so imperial a virtue had never before been

seen so much at its ease in the company of pleasantry and humourous fancy. The habitual influence, therefore, of his character, was a happy and most singular complexity of operation; as he could exert, and did almost involuntarily exert, not in succession and alternation, but at one and the same time, the wit, the philosopher, and the Christian.

Distinguished statesmen generally become what may be called technical characters; the whole human being becomes shaped into an official thing, and nature's own man, with free faculties, and warm sentiments, and unconstrained manners, has disappeared. An established process regulates the creature into a mechanical agency; the order of its manners is squared to the proper model, formed between the smooth complaisance of the courtier, and the assuming self-importance of the minister; the whole train of thinking turns on measures of state, on councils, acts, debates, and intrigues; and the character of the court, cabinet, and senate, sticks to the being most inseparably, even in the domestic circle, in visits to friends, and in country rambles. In More, on the contrary, the genuine natural man was always predominant above any artificial character of office. The variety of his interest, the animation of his sentiments, and the strength of his powers, would not suffer affairs of state to repress the living impulses of his mind, or reduce to a formality of action that elasticity which played in all directions with infinite freedom. Even in the transactions of office, it appears that his wit sometimes threw its sparkles through the gravity of the judge. In reading the lives of most other statesmen, we seem to be making a very unmeaning and unentertaining visit, to see them among their secretaries, or going to their councils, or at their levees, or seated in their robes; in reading of More, it seems to be the statesman that makes a visit to us, in the dress of an ordinary person, with manners formed by no rule but kindness and good taste, talking on all subjects, casually suggested, with an easy vigour of sense, and no further reminding us of his station and its habits, than by the surprise now and then recurring on our own minds to recollect that so wonderfully free and pleasant a man is really a great officer of state.

More's character derives some adventitious lustre, from comparison with the persons most conspicuous in the public affairs of England at that time. His being contemporary and intimately connected with Henry VIII, might seem as if intended to shew in one view the two extremes of human nature. His modesty and disinterestedness contrast admirably with the proud insatiable ambition of Wolsey; his independence and magnanimity with the courtly servility which it is impossible not to impute to the otherwise excellent Cranmer.

Amidst the early display and fame of talents and learning, his favourite wish was to become a monk, but was overruled by his father, who was earnest for his adopting the profession of the law. This at length he did, and with the greatest success, notwithstanding he continued to direct a large proportion of his studies to classical literature, and to theology. At the age of twenty three he entered the House of Commons, in the latter part of the reign of Henry VII, in which situation his first exertion was little less than the hazard of his life, by an eloquent resistance to an iniquitous demand of money, made by this tyrant, and which the fears of the house would have silently yielded but for the courageous virtue of More, which roused them to refuse the grant. He was, however, compelled, in consequence, to exchange the bar for complete retirement; but this only served to extend his knowledge, and mature his virtues, while the tenderest domestic relations occupied his affections, and all the time that could be spared from his studies. He returned to his practice at the accession of Henry VIII, whose favourite, after a little while, he very reluctantly became, and so continued for many years, notwithstanding that lofty integrity which never once made the smallest sacrifice of principle to the will of the monarch. After holding several important situations he was constrained to accept that of high chancellor, in which he administered justice with a promptitude and a disinterestedness beyond all former example, till the period of Henry's quarrel with the pope, respecting his divorce of the queen, and his marriage with Anne Boleyn. More foresaw that in his office of chancellor he should be compelled to an explicit opposition to the king, very dangerous to himself; and by earnest request obtained the acceptance of his resignation. In prosecuting his determination relative to the marriage, throwing off in consequence the authority of Rome altogether, and ultimately assuming himself the supremacy of the English church, the tyrant required the approbation, by oath, of the chief persons in the state. Especially the approbation of More, though now but a private person, was of far greater importance to him than that of any other individual. He was aware that More was conscientiously unable to give this approbation, and knew well that nothing on earth could induce him to violate his conscience; yet, after repeated attempts at persuasion, he angrily insisted on his taking the several oaths, summoned him before a council, and gave him time to deliberate in prison. After enduring with unalterable patience and cheerfulness the severities of a year's imprisonment in the tower, he was brought to trial, condemned with the unhesitating haste which always distinguishes the creatures om-

ployed by a tyrant to effect his revenge by some mockery of law, and with the same haste consigned to execution. Imagination cannot represent a scene more affecting than the interview of More with his favourite daughter, nor a character of more elevation, or even more novelty, than that most singular vivacity with which, in the hour of death, he crowned the calm fortitude which he had maintained through the whole of the last melancholy year of his life. Thus one of the noblest beings in the whole world was made a victim to the malice of a remorseless crowned savage, whom it is the infamy of the age and nation to have suffered to reign or to live.

The domestic character of More appears in the most captivating light in the following picture of the refinement and felicity of his family.

‘ In the intervals of business, the education of his children formed his principal avocation, as well as his greatest pleasure.’ ‘ His daughters rendered proficient in music, and other elegant accomplishments proper for their sex, were also instructed in Latin, the only language in which, at that period, a more refined literature was to be found. Their progress corresponded with the zeal of their father, since they read, wrote and conversed, in the language of Rome, with equal facility and correctness. That their talents as well as their moral principles, might receive every assistance from cultivation, he was careful to have their education always conducted by men eminent for knowledge and virtue. When compelled by business to be absent from home, he maintained a daily intercourse by letter with all his children, receiving from them an account of every step in their progress, and giving them, in return, such instructions as seemed most requisite to their improvement. With their tutors also he maintained a correspondence equally regular; and while he expressed his obligations to them for cultivating the abilities of his children, he besought them always to recollect that learning is only valuable as subservient to the conduct of life, and the improvement of the heart. With regard to his daughters, in particular, he entreated that every appearance of ostentation and vanity might be checked; and that their superior knowledge might not be allowed to destroy that humility which is among the first of female virtues, or to produce a pedantry which is no less intolerable than ignorance. Their knowledge, he felt assured, would, as it extended, teach them rather to be humble than proud, since it would shew them how little they knew, how much they had to learn; while the refinement of their taste would contribute to harmonize their affections, and shed a more exquisite gentleness over their manners. The effects resulting from this assiduous attention soon became conspicuous; and the school of More, as it was termed, attracted general admiration, not more from its novelty than the accomplishments of its pupils.’ ‘ In the mean time Mrs. More, their step mother, a notable economist, by regularly distributing tasks of which she required a punctual performance, took effectual precautions that they should not remain unacquainted with female works and the internal management of a family. For all these purposes, which together appear so far beyond the ordinary industry of women, their time was found amply sufficient,

since no part of it was wasted in idleness or trifling amusements. Erasmus, from whom we derive these particulars, and who was often an inmate of that delightful society, greatly captivated with the easy manners, the animated conversation, the extraordinary accomplishments of these young ladies, could not help owning himself a complete convert to More's sentiments of female education. Yet while he admired their improvement, and shared in the pleasures it diffused, he could not help remarking one day to his friend, how severe a calamity it would be, if, by any of those fatalities to which the human race is liable, such accomplished beings, whom he had so painfully and successfully laboured to improve, should happen to be snatched away. "If they are to die," replied More, without hesitation, "I would rather have them die well informed than ignorant."

'Much of the happiness of More's family, of its perpetual good-humour and unbroken harmony, is to be attributed to his own peculiar felicity of temper. His son-in-law, Mr. Roper, who lived in his house for sixteen years, assures us, that, during all that period, his countenance was never seen clouded nor his voice altered with anger. While he received the most unpleasant accidents, if unavoidable, with the same apparent complacency as though it had not occasioned him a momentary uneasiness, his reproofs of negligence or misconduct were either very innocent raillery, or mild, though serious admonition. This tranquillity and kindness of temper diffusing itself over his family, every thing there was conducted with gentleness, and the loud language of anger and reproach altogether banished. As any trifling quarrel, which happened accidentally to arise, was, by a general interference, immediately adjusted, an easy task among persons so much habituated to mutual kindness and forbearance, none of those little sources of bad humour which often destroy the peace of families more than circumstances of a more serious nature, were suffered to rankle and breed new dissensions.' pp. 30—34.

One of the offices in which the talents and courage of More were displayed, was that of Speaker of the House of Commons. Among many curious incidents which must have befallen him, in the exercise of this office, in such a parliament and such a reign, was an amusing rencontre with Wolsey.

'The king, reduced by his extravagance to great straits, having demanded a large supply, Wolsey, who knew that the Commons, though abundantly compliant in almost every other respect, were often very determined in their refusal of money, especially when they did not approve the manner in which it was expended, resolved, in hopes of overawing the members, to be present at the moving of the question. With this view he repaired in state to the house; and having shewn, in a solemn speech, the necessity of the supply, concluded with requiring an immediate answer to the king's demand. The house, however, irritated at this extraordinary stretch of power, and resolved not to be thus deprived of their right of deliberation, received his commands in profound silence; and though he successively addressed himself to each of the most considerable members, none of them could be induced to reply. Enraged at this treatment, which appeared to him contemptuous, he told them that the obstinacy of their silence was certainly astonishing, unless, perhaps, their custom was to reply only by their speaker; in which case he now made the same demand

to him which he had already made to the whole house. More, desirous rather to elude this insolent requisition, than to urge matters to an extremity apologised, with great apparent reverence, for the conduct of the members, abashed as they must be by the presence of so noble and extraordinary a personage. He shewed that to return an answer to his Majesty's message by any other persons, how great soever, than some of their own members, was contrary to the ancient privileges of the house; and he concluded by humbly declaring that, though all the members had entrusted him with their voices, yet unless they could also put their several judgments into his head, he alone was not able, in so weighty a matter, to make a proper reply to his Grace. This evasive answer only irritating the haughty cardinal still more, he hastily rose up, and in great wrath quitted the house.' p. 47.

It would have constituted no ordinary fame for a high chancellor of those times to have maintained the noble impartiality alone of More; but his generous mind introduced not less benevolence than justice into the discharge of the office.

'The inflexible integrity and disinterestedness of More became proverbial, for while he would allow none of his friends, or the officers of his court, to oppress the suitors by receiving presents, no hopes or fears, or even the affections of kindred or friendship were ever known to bias his judgment. An instance is mentioned in which he made a decree directly against one of his sons-in-law, who, trusting to the partiality of so near a relative had refused to submit his cause to arbitration. Another of his sons-in-law having, between jest and earnest, complained that he did not allow his friends to make any profit under him; not that he, for his part, would be guilty of perverting justice, but that he saw no harm in receiving a small present for speaking in behalf of suitors; More applauded the scrupulousness of his conscience, and told him that he should endeavour to provide for him otherwise; "for this one thing I assure thee," said he, "that if the parties will call for justice at my hands, even though it were my father, whom I love so dearly, stood on one side, and the devil, whom I hate extremely, stood on the other, his cause being just, the devil of me should have his due." "For your sake," he would say to his children, "I will do justice to all men, and leave you a blessing." p. 67.

'Resolved that no man who had been wronged should have to purchase justice, and that the poor and helpless, who stood most in need of the protection of the laws, should not be defrauded of their rights, he took precautions that every one should have direct and immediate access to his court, but in proportion as a suitor was poorer, meaner or more unprotected, he was received with more affability, his business heard with more attention, and dispatched with more readiness. Aware however, that even this demeanour was not enough to ensure justice to all; that the expence of solicitors and the necessary writings, as well as the regular fees of office frequently deterred men from prosecuting a just claim; and that the suits *in forma pauperis*, which had lately been granted, were but very lamely supported; it was his general custom to sit every afternoon in his open hall, where every one who had any suit to prefer was allowed to come without any form or writing whatever, and explain his claims in person.

Although he thus brought on himself a load of causes, which he might have avoided by rendering his court more difficult of access, such was his indefatigable diligence, that he proceeded rapidly even in clearing away the arrears of his predecessors. Though on his first appointment to the chancellorship, he had found his court encumbered by a vast accumulation of suits, some of which had been there nearly twenty years; yet he had only held the office two years, when, on determining a certain cause, and calling for the next to be heard, he was answered that there was not one more depending. This circumstance, which had perhaps never occurred before since the institution of the court, he caused to be entered on record.' p. 65.

(To be concluded in the next Number.)

Art. II. Dr. Middleton's *Doctrine of the Greek Article, applied to the Criticism and Illustration of the New Testament*.

(Concluded from p. 780.)

THE extent to which we have already carried our statement of Dr. Middleton's principles, requires us to contract the account we are to give of their application within narrow limits.

The Second Part of his elaborate work consists of the Application of the Doctrine, established and elucidated in the First, to the most valuable of all purposes, the Illustration of the New Testament. The intelligent public will not need to be instructed, that *Scholia*, many of which are large Dissertations, by a Critic like Dr. M. on more than seven hundred passages of the Christian oracles, must be a treasure of singular worth. So extensive is the scope of this part of the work, that the author judged it necessary to make an apology for omitting to print the Text along with the notes. "The Second Part," he says, "accompanied throughout by the Greek Text, would have assumed the form of a new edition of the Greek Testament: I thought it better, however, to trust to the hope, that they, who were really interested in the subject, would have the Greek Testament lying open before them, than to increase the bulk of the work by an appendage, which might justly be condemned as of no real use." Pref. p. xx.

All that we propose is to make a few extracts, as a specimen of the benefits which are here conferred on Critical Theology.

On Matt. i. 18. we find a Note, which, from its length, might be called a *Diatribē*, on the meanings of Πνεῦμα in the N. T.; and, from its importance, we are induced to insert it.

'Εκ πνεύματος; ἁγίου. Wakefield, both in his *St. Matthew*, and in his *New Test.* 1795, translates "a holy Spirit." There is reason to believe that he laid some stress on the absence of the Article; for I have observed that he generally in such cases adheres to the letter of the original: whence it is plain, that he did not advert to the anomaly noticed

in the Preliminary Inquiry, Chap. vi. § 1. In whatever manner we are to render this passage, it is certain that the absence of the Article after a Preposition does not affect the definiteness of the sense. Since, however, the phrases *πνεῦμα* and *πνεῦμα ἅγιον*, both with and without the Article, are of frequent occurrence in the N. T., it may not be amiss in this place to inquire generally into the meanings which they bear, and especially on what occasions the Article is taken or rejected.

‘ I. The primitive signification of *πνεῦμα* is *breath* or *wind*: in which senses, however, it is not often found in the N. T. In the sense of *breath* *πνεῦμα* takes or rejects the Article, as the circumstance may require. Thus, Matt. xxvii. 50. ἀφῆκε τὸ πνεῦμα, *his breath* or *life*; Part I. Chap. iii. Sect. 1. § 4.; but Apoc. xiii. 15. we have δῶναι πνεῦμα, *to give life*, where τὸ would be inconsistent with the sense: for that, which was possessed already, could not now first be given. In the meaning of *wind* we find, John iii. 8. τὸ πνεῦμα πνεῖ, ὅπῃ θέλει: where the Article is requisite by Part I. Chap. iii. Sect. 1. § 5.

‘ II. Hence we pass by an easy transition to *πνεῦμα*, the intellectual or spiritual part of man, as opposed to his carnal part. Thus, *πνεῦμα* is frequently contradistinguished from σάρξ. In this sense also it may be used either definitely or indefinitely: examples of each will be noticed in the sequel.

‘ III. A third meaning arises by abstracting the spiritual principle from the body or matter, with which in man it is associated; hence is deduced the idea of the immaterial agents, whom we denominate *Spirits*. Thus Luke xxiv. 39. πνεῦμα σάρκα καὶ ὀστέα ἔχει. John iv. 24. πνεῦμα ὁ θεός. Act. xxiii. 9. πνεῦμα ἢ ἄγγελος. The *πνεύματα* also of the Demoniacs are to be classed under this head. It is evident that the word, in this acceptance, must admit both a definite and an indefinite sense.

‘ IV. But the word *πνεῦμα* is used in a sense not differing from the former, except that it is here employed κατ’ ἐξοχήν to denote the Great and Pre-eminent Spirit, the Third Person in the Trinity: and in this acceptance, it is worthy of remark, that *πνεῦμα* or *πνεῦμα ἅγιον* is never anarthrous; except, indeed, in cases, where other terms confessedly the most definite lose the Article, from some cause alledged in the preliminary inquiry. It will be shown in the following pages, as the passages occur, that such is the practice of the Sacred Writers. The addition of τὸ ἅγιον serves only to ascertain to what class of Spirits, whether good or evil, this pre-eminent Spirit is affirmed to belong.—It may here be briefly noticed, that in the passages, which, from their ascribing *personal acts* to the *πνεῦμα ἅγιον*, are usually adduced to prove the Personality of the Blessed Spirit, the words *πνεῦμα* and *πνεῦμα ἅγιον* invariably have the Article. See particularly Mark i. 10. Luke iii. 22. John i. 32. Acts i. 16. and xx. 28. Ephes. iv. 20. Mark xiii. 11. Acts x. 9. and xxviii. 25. 1 Tim. iv. 1. Heb. iii. 7. &c.—The reason of this is obvious; for there being but one Holy Spirit, he could not be spoken of indefinitely. In Matt. also xxviii. 19. where the Holy Spirit is associated with the Father and the Son, the reading is τῷ ἁγίῳ πνεύματι.

‘ V. The fifth sense of *πνεῦμα* is easily deducible from the fourth; being here not the Person of the Holy Spirit, but his *influence* or *operation*: the

addition of ἅγιος is explicable as before. And in this meaning a remarkable difference may be observed with respect to the Article. Though the Holy Spirit himself be but one, his influences and operations may be many: hence πνεῦμα and πνεῦμα ἅγιος are in this sense always *anarthrous*, the case of *renewed mention* or other reference being of course excepted. The expressions of being "filled with the Holy Ghost," "receiving the Holy Ghost," "the Holy Ghost being upon one," &c. justify this observation.

‘ VI. The last meaning, or rather class of meanings, for they are several, comprises whatever is deducible from the last acceptation, being not the influences of the Spirit, but the effects of them: under which head we may range πνεῦμα in the senses of *disposition, character, faith, virtue, religion*, &c. and also whenever it is used to signify *evil propensities* or desires, with this difference only, that these latter must be supposed to arise from the influence of the Evil Spirit. In all these senses the Article is inserted or omitted according to the circumstances.

‘ Now if we put together the consequences of what has been shewn under the *fourth* and *fifth* heads, we shall perceive the futility of pretending that the Holy Spirit is, as some aver, merely an influence: the Sacred Writers have clearly and in strict conformity with the analogy of language distinguished the *influence* from the *Person* of the Spirit. In like manner the *Personality* of the Holy Spirit is deducible by comparing the *third* and *fourth* heads: for if πνεῦμα in the passages adduced under the *third* mean a spiritual agent, τὸ πνεῦμα, in the places referred to under the *fourth*, where there is no *renewed mention*, nor any other possible interpretation of the Article, but the use of it κατ' ἰξοχὴν, can mean only the one spiritual agent of acknowledged and pre-eminent dignity. But the personality of πνεῦμα under the *third* head cannot be disputed, unless by those who would controvert the personality of ὁ Θεός: the personality, therefore, of τὸ πνεῦμα used κατ' ἰξοχὴν must be conceded.

‘ I have thus, at some length, examined the senses of the word πνεῦμα in the first passage in which it occurs, in order to exhibit the result of my observation at a single view; so that in the sequel I need only to refer to what has been here advanced.—With respect to the place in St. Matthew, which has given rise to this note, it is impossible to prove incontestably that the Holy Spirit in the *personal* acceptation is here meant; inasmuch as the *Preposition* (See Part I. Chap. vi. § 1.) may have occasioned the omission of the Articles; and this happens in some other places also, from the same cause. However, Mr. Wakefield's translation, which implies a *plurality* of Holy Spirits, the ordinary Ministers of Almighty Providence, is irreconcilable with the phraseology of the N. T. in which πνεύματα ἅγια are not once mentioned. Rosenmüller's (See Scholia in N. T. 1789) "*per omnipotentiam divinam*" is less liable to objection.’

Dr. M.'s opinion of the late Mr. Gilbert Wakefield, as a translator and a critic, will appear from the following passages. They excite afresh our concern, that the conduct of that justly lamented, but precipitate and partial, scholar, was not regulated by the judicious advice he received (we believe from Dr

Burney) when his ungoverned egotism led him to assail Mr. Porson :—that he would “observe more accuracy of investigation, and less acrimony of expression, in his philological researches ;” so that we might “be enabled to bestow those commendations on his learned labours, to which our respect for his erudition would readily incline us to *wish them entitled.*”

‘Heb. vi. 12. τὰς ἱπαγγελίας. Mr. Wakefield thinks it “not improbable, that we should read τῆς for τὰς,” and observes, that “so several of the ancient Translators appear to have read. The Participle,” he adds, “is used as a Substantive, as often.”—What is to be gained by this emendation, he does not even hint : the word ἱπαγγελία is as frequently used in the Plural as in the Singular ; and as to the remark, that Participles are often used as Substantives, if he mean that οἱ κληρονομήντες εἰς ἱπαγγελίας would be tolerable Greek, I apprehend that he is mistaken. “The Creator of all things” may in Greek be expressed by ὁ ποιήσας τὰ πάντα ; but he, who should write τῶν πάντων, would do little honour to his teacher. Yet on some points Mr. Wakefield is extremely fastidious. Thus he complains that the usual rendering of the 7th verse of this Chapter is “unintelligible and absurd,” and he would therefore join ἀπὸ τοῦ θεοῦ, placed at the end of the sentence, with ἐρχόμενον, which stands near the beginning. He then refers us to Acts xiv. 17 ; Zech. x. 1. and to a few passages of the Classics, which represent rain as *coming from God*, though not to a quarter of those, which ascertain the same undisputed fact. If this and some others of his Notes were not written with the intention of making criticism ridiculous, it will be difficult to assign to their Author any thing like an adequate motive : compared with them the *Virgilius restauratus* of *Martinus Scriblerus* scarcely maintains its pre-eminence.’

On the reading of some high authorities, (the Clermont MS. and many inferior ; the Vulgate, Slavonic, and Coptic Versions, &c.) ἁγίου for αἰωνίου, in Heb. ix. 14. Dr. M. writes :

‘Mr. Wakefield would not admit either epithet. He translates, “who offered himself with a spotless mind unto God,” and in his Note he observes, “διὰ πνεύματος ἁμώμον” (ἁμώμω I suppose to be an error of the press) “more literally, spotless in his mind,” adding that the Æthiopic has no epithet to πνεύματος. Thus this single Version, whenever it can be made subservient to the purpose of getting rid of an obnoxious phrase, is to be paramount to all other authorities. Perhaps, however, Mr. Wakefield’s affection for the Æthiopic would not have increased on a more intimate acquaintance with it. On one occasion at least (on Eph. v. 5.) he was by this very Version “deserted at his utmost need,” and that too at the moment, when it was practising on his credulity by insidious offers of support. And how far, in the present instance, does it succour him in his distress ? Not, as I suspect, in the smallest degree : for the Latin, which from its similarity to the Greek, can here hardly be incorrect, has “*qui obtulit seipsum per Spiritum Deo absque maculâ :*” the whole of which amounts to nothing more, than that this Translator has said “the Spirit,” meaning the Holy Spirit, than which nothing is more common. Or would

Mr. W. render "*per Spiritum absque macula*" by *spotless in his mind*? It will bear this translation, just as well as does the Greek: for supposing *διὰ πνεύματος* to be the true reading, and conceding to Mr. W. the privilege of forcing *ἁμωμον* out of its place, where are we to look for a phrase similar to *διὰ πνεύματος ἁμωμον*, spotless in his mind? When Christ is said to be *troubled* in his mind or spirit, we read, John, xiii. 21. *ἔταράχθη τῷ πνεύματι*: and "the humble in spirit" are called (Matt. v. 3.) *πτωχοὶ τῷ πνεύματι*, not *διὰ πνεύματος*.—The reading *ἁγίῳ* the same Writer thinks "is not amiss," meaning *with a holy mind*; but here again we have to seek for authorities, which may justify such a translation. It is painful to behold a man, whose general character and conduct betrayed no want of pride, thus condescending to subterfuge after subterfuge, and ready to submit to any expedient, however humiliating, if it promised but for a moment to aid the cause, which he had at heart. *Ἀληθείαν καὶ Παύρησίαν* was the Motto, which Mr. Wakefield caused to be inscribed on his portrait; in the exercise of the latter of these he yielded to no controul; it were much to be wished that his adherence to the former had been equally unshaken. Candour, indeed, requires us to impute to ignorance, that which cannot be proved to originate in malice. There is, however, in the ignorance of this writer, if so we must regard it, the consistency, which usually marks design: his ignorance uniformly operates to a given end: and if this be the ground, on which his advocates shall choose to defend his integrity, they must concede that his learning was prodigiously overrated, and must assign him a place among scholars of far more modest pretensions.' pp. 601—603.

"*Mihi res, non me rebus subjungere*," is as much the principle of the criticism of Mr. W. as of the philosophy of Aristippus.' p. 608.

On a proposal which has frequently been made, of *revising* the authorized Version of the Scriptures, we have the following judicious observation, suggested by the use of the Article, Luke xii. 54, *τὴν νεφέλην*;

'I cannot help thinking that a Revision would be extremely imperfect, or indeed would be nearly useless, if it were to overlook minute circumstances, such as that before us. It is in niceties of this sort principally that our Eng. Translation admits improvement: its general fidelity has never been questioned; and its style, notwithstanding the captious objections of Dr. Symonds, is incomparably superior to any thing, which might be expected from the finical and perverted taste of our own age. It is simple; it is harmonious; it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred.' p. 328.

The memorable words of the apostle Thomas, on acknowledging the overpowering evidence of our Lord's resurrection, are thus illustrated.

'John xx. 28. *ὁ Κύριός μου καὶ ὁ θεός μου*. It might be supposed that the former Pronoun and the latter Article should here have been omitted in conformity with Part I. Chap. iii. Sect. iv. § 2. It must be confessed that this would have been the usual Greek form: but in this

instance the Greek idiom seems to have given way to the Hebrew, or Syro-Chaldaic: in those languages the Affix must be subjoined to *both* Nouns; for if it be added only to the latter, it will not comprehend the Noun preceding. Thus we read Psalm v. 3. מְלִכִּי וְאֱלֹהֵי, and Ps. xxxv. 23. אֱלֹהֵי וְאֲדֹנִי; and it is not unreasonable to suppose, that as the expression of St. Thomas was so remarkable, the Evangelist might wish to record it with the utmost exactness. This he has had done; for supposing the exclamation to have been (allowing for the difference of dialect)

אֲדֹנִי וְאֱלֹהֵי, or as the Syriac Version has it ܐܕܢܝ ܘܥܠܝܐ, the Greek translation is the closest possible. The two passages above cited from the Psalms, the LXX have rendered respectively by ὁ βασιλεύς μου καὶ ὁ θεός μου and ὁ θεός μου καὶ ὁ κύριός μου: in both which instances, as well as in the present and many others, the Nominative with the Article prefixed is used for the Vocative.—It will hence be perceived, that I do not understand the words of Thomas in the way of assertion, as some have done, by supposing an Ellipsis of σὺ εἶ: of such an Ellipsis I have not noticed any example. But though the words seem to have been spoken by way of exclamation, this exclamation is not to be construed into a mere expression of astonishment. *Michaelis* has justly observed, that if Thomas had spoken *German*, (he might have added, English, French, or Italian) it might have been contended with some degree of plausibility, that “my Lord and my God” was only an irreverent ejaculation. But that Jewish astonishment was thus expressed, is wholly without proof or support. Add to this, that the words are introduced with εἰπὼν αὐτῷ, i. e. to Christ; but a mere ejaculation, such as that here supposed, is rather an appeal to Heaven. But our Saviour’s reply, makes it absolutely certain, that the words of Thomas, though in the form of an exclamation, amount to a confession of faith, and were equivalent to a direct assertion of our Saviour’s Divinity. Christ commends Thomas’s acknowledgment, while he condemns the tardiness with which it is made: but to what did this acknowledgment amount? That Christ was κύριος καὶ θεός.—It is true that attempts have been made to lessen the value of this recognition. Thus *Servetus*, in a passage cited by *Wet.* remarks that Thomas did not call Christ *Jehovah*, to which the Affix is never applied. This objection is so frivolous, that I should not have thought it worth notice, but for the sanction, which may seem to have been thus given it: for just as well might it be urged that the God invoked by Christ was not the true God, since Christ, Matt. xxvii. 46. and Mark xv. 34. exclaims “my God, my God:” yet was it ever doubted, whether Jesus in these words addressed *Jehovah*? The same address is common also in the LXX. and is incapable of being otherwise understood, than in the obvious and common way. It is much to be lamented, that the bias of *Wetstein’s* mind inclined him to countenance such absurdity.’

We shall now solicit the attention of our readers to an extract from Dr. M.’s Note on Eph. v. 5, one of the passages before adverted to, under the Rule for Attributives assumed of the same subject. The whole note is too long for us to insert.

‘The unknown writer, already noticed on Matt. xi. 11. contends, that

“Χριστός being an epithet, the expression is harsh and intolerable; and that he must be a rude Writer, who should say, “The anointed and God,” p. 74. Rude he would be indeed: but this is not similar to the Greek, and therefore ought not to have been so represented; and yet this very misrepresentation is made to be the ground-work of the Writer's whole fabric. Without deigning to inquire whether the Greek and English Articles have any and what degree of analogy, he sets out with the bold assertion, that the rule laid down by his Opponent, and by all Antiquity, “may be tried *just as well* in English as in Greek. Now in English,” he says, “we have such phrases as the King and Queen, the Husband and Wife, &c. &c. which cannot be understood of the same person.” And hence he concludes that Mr. Sharp and all the Gr. Fathers, who according to Mr. Wordsworth support Mr. Sharp's interpretation, must be wrong. If it be so, for Mr. Sharp's error I cannot pretend to account; but that of the Fathers should thus appear to have arisen from their ignorance of English.

‘A mind accustomed to any thing like proof would have shrunk from such temerity. It *might* have been thought of some importance in a question of Greek criticism, to have ascertained the practice of the Greek writers in cases precisely parallel: it *might* have been a consequence of this examination to have investigated the *ground* of an usage, which in the Greek writers both profane and sacred was found to prevail universally: the result of this inquiry *might* have induced at least a suspicion, that the Greek idiom in some respects differed from our own; and on a subject of a very serious nature, which after all could be decided only by learning and calm discussion, it *might* have been deemed neither necessary nor decent to catch at the applause of illiterate Unbelievers by attempting to raise a laugh. On all these points, however, the *Unknown Writer* thought differently from persons accustomed to sober and grave deliberation: at the outset he is satisfied with a mis-statement of the question, and he is not ashamed to triumph in the consequences.—The truth is, that the Article of our language not being a Pronoun has little resemblance to that of the Greeks; and the proper rendering of τὸ Χριστὸν καὶ θεὸν is not “of the anointed and God,” but “of Him, (being, or) who is, the Christ and God;” in which, I believe, there is nothing approaching to the “rudeness” of the burlesque translation, nor to the vulgarity of such phrases as “the King and Queen.” Of the objection, that Χριστός is an *epithet*, I do not see the drift: for epithets, being descriptive of *quality*, are more especially and strictly subject to the rule; though epithets in many instances, as in ξενός, &c. and in this also, become Substantives; and to them this Writer, being ignorant of the *principle*, on which the rule is founded, seems to have supposed it chiefly, if not exclusively, to apply. But it is the strange infelicity of the *Unknown Controversialist*, that when he would reason, which rarely happens, he can only cavil.

‘The same truth is evinced by the examination of the Greek Fathers so ably executed by Mr. Wordsworth; who affirms “we shall have the consolation to find, that no other interpretation than yours (Mr. Sharp's) was ever heard in all the Greek churches:” p. 26. He then adduces, among other examples, some very decisive passages from Chrysost. Cyril Alex. and Theodoret, in which this very text is cited with the common

Trinitarian texts, John i. 1 ; Rom. ix. 5. These passages, indeed, the *Unknown Writer* would evade, by saying, that the arguments of the Fathers are a deduction from the *unity of dominion* ; meaning, I suppose, that Christ and God are no otherwise one, than as they jointly reign over one kingdom. But here again is the mischief of not inquiring into the *principle* of the rule, which does and must apply perpetually in cases, where a reference to community of dominion cannot be supposed. Almost every chapter in the N. T. contains some exemplification of the rule in question, with which, therefore, the Sacred Writers were well acquainted, and must have supposed their Readers to have been acquainted also ; and if in Titus ii. 13. they did not mean to identify the Great God and the Saviour, they expressed themselves in a manner, which they well knew would mislead their Readers, and to mislead must have been their object ; so absurd are the conclusions, to which the subterfuges and conjectures of this Writer inevitably conduct us. It ought to be observed, that Theodoret's explanation of Titus ii. 13. introduces the present text as a similar passage.—Mr. Wordsworth avers (p. 132) “ I have observed more, I am persuaded, than a thousand instances of the form ὁ Χριστὸς καὶ θεὸς (Eph. v. 5.) some hundreds of instances of ὁ μέγας θεὸς καὶ σωτὴρ (Tit. ii. 13.) and not fewer than several thousands of the form ὁ θεὸς καὶ σωτὴρ (2 Pet. i. 1.) while in no single case have I seen, where the sense could be determined, any one of them used, but only of *one* person.”

‘ The Syriac does not appear to me to have any method, generally applicable, of expressing the idiom noticed in Part I. Chap. iii. Sect. iv. § 2.—In the present text at least I suspect that the Syriac is ambiguous : others, perhaps, may detect some distinction, which has escaped my notice.

‘ In examining the Coptic, I believe, we shall be more successful. This language has Articles, both determinate and indeterminate : they seem not to be employed to mark the difference distinguishable in the usage, which we are now considering : yet, if I mistake not, the Coptic has a Canon, which is equivalent to the Greek one. In that language there are two Copulatives, ΟΥΟΗ and ΝΕΜ : the latter, indeed, is a Preposition corresponding with the Heb. *עִם* or Greek *μετά* : but it is also commonly employed, where the Greek has *καί*. I have observed, however, that these Copulatives are not used indiscriminately : where the Translator understood two Attributives of the *same* person, καὶ is always, I think, rendered by ΟΥΟΗ ; where of different persons, as in ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, by ΝΕΜ. A single example will illustrate my meaning : the Translator read ver. 20. of the present chapter ὁ νόμος τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ καὶ τῷ θεῷ καὶ πατρί : his Version is ΝΕΜ τῷ θεῷ ΟΥΟΗ τῷ πατρί. Supposing, then, that we have here a Coptic Canon equivalent to the Greek one, what is the result ? It is, that of Mr. Sharp's seven texts (for at Acts xx. 28. the Copt. read Κυρίῳ) the present was understood of two persons contrary to the interpretation of the Greek Fathers : the three next, viz. 2 Thess. i. 12. ; 1 Tim. v. 21. ; and 2 Tim. iv. 1. also of two persons : but there the Fathers are silent : Titus ii. 13. and 2 Pet. i. 1. were interpreted of one person : and Jude 4. where, however, the Copt. did not read θεόν, is expressed, as in the Syriac, by apposition,

‘ For the Arabic and Æthiopic I must avail myself of the assistance of Mr. Wakefield. His rendering of this passage is very curious, “ of the anointed Teacher of God.” He observes in his Note, that the Arabic and Æthiopic Verss. omit καί, and he refers us in behalf of the phrase “ anointed of God” to Luke ii. 26. and ix. 20. On examining the places I find ὁ Χριστὸς Χυεῖν and ὁ Χριστὸς ΤΟΥ Θεοῦ : both of which accord with the Greek usage : see on Luke i. 15. : but where are we to look for ὁ Χριστὸς Θεῖς ? It is somewhat singular, that a man, who had devoted the greater part of his life to Philology, who had translated the N. T. and who had written the *Silva Critica* in illustration of it, should not have known that ὁ Χριστὸς Θεῖς is not Greek. But the Arab. and Æthiop. Verss. says Mr. W. omit καί : was he, then, to learn Greek from Arabs and Æthiopians, when they presented him with a construction founded on a solecism ? But, after all, how does it appear that they omitted καί ? I suspect, from the known analogy of the Oriental languages, that neither the Arabic nor the Æthiopic Translator meant to indicate, what Mr. Wakefield’s rendering implies, that καί was wanting in the copies, which they respectively used : for I know that in the *Peshito* ὁ Θεὸς καὶ πατὴρ is frequently, though not always, rendered by “ God the Father :” I think it probable, therefore, that the Arab. and Æthiopic Translators have here employed the same method of expressing identity.—On turning to *Bode’s Pseudocritica*, which I had not seen till some part of this work had been printed off, I found the very same solution. It appears, therefore, that the Arabic and Æthiopic Translators did actually understand this passage of Him, who is Christ and God.’ pp. 531—533.

To acquit ourselves of a promise in our last number, we shall select two or three samples of the further castigation, bestowed by Dr. M.’s solid learning and dignified temper, on the insolent pretensions of this flippant Socinian, the *soi disant* Gregory Blunt.

‘ (On Matt. xi. 11.) An *Unknown Writer*, who, in a pamphlet entitled “ *Six more Letters*,” has attacked Messrs. Sharp and Wordsworth on their respective publications, and whose petulance is scarcely surpassed by his profound ignorance of the subject, gravely challenges his readers (at p. 24.) to assign a reason why the Article was here omitted before γεννητός. That the reason will be satisfactory, to him at least, is more than I dare hope : it is, that the Writer, or rather Translator, of St. Matthew’s Gospel, understood Greek somewhat better than does the Author of the *Six more Letters*.’

‘ He who is thus ignorant of every thing relating to the point in dispute, may with little invention find questions to put to his antagonists.’ p. 271.

‘ (On 2 Thess. i. 12.) The *Unknown Writer*, already alluded to, “ prefers even to the Common Vers. a construction, which should apply both Nouns to one Person, viz. not to Jesus, but to the God of Jesus : and he is persuaded that the true rendering is “ by the blessing of the God of us and Lord of Jesus Christ :” p. 85. The same writer, consistent in his folly, would translate 2 Pet. i. 1. “ the Saviour of Jesus Christ.”

‘ (On Tit. ii. 13.) The *Unknown Writer* here again attacks Mr. Sharp

and Mr. Wordsworth; but as usual has proved only his utter ignorance of the idiom, on which he pretends to write. He says, p. 88. "the Article which precedes the first Noun, must be supplied by Ellipsis before the second;" and on this *axiom* he founds a sort of *reductio ad absurdum*. But where did he learn that a second Article was thus to be supplied by Ellipsis? In such a phrase as ὁ Κύριος καὶ σωτὴρ a second Article is *not* to be supplied; for then it might as well be expressed; and if it were expressed, ὁ Κύριος καὶ ὁ σωτὴρ, then we should have two Pronouns, and consequently two different Subjects with their distinct attributes, instead of one Subject, to whom two attributes are assumed to belong. This writer seems still to have had floating in his mind his English illustration of "the King and Queen." See on Ephes. v. 5. To that this reasoning may, for any thing that I know, apply: that it has nothing to do with the Greek idiom he might possibly have discovered, had he taken the pains to inquire. But what absurdities were not to be expected in a philological discussion which sets out with the principle, that what is true of one language must be equally true of another?

We need not apologize for having made this last part of our review an article of extracts. What we have cited, will, we doubt not, be more acceptable to our readers than if we had occupied any part of the space in disputing some of the author's reasonings, in pointing out what might be thought mistakes in applying his rules, or in excepting against some of his remarks as theologically faulty. It would have been more gratifying to us, though indeed quite unnecessary, to dilate on the instruction and pleasure which we have in general received from the perusal of these Annotations. Rigorously divesting ourselves of national partiality, and of any other feeling capable of inclining our judgement, we regard Dr. M.'s Second Part as a *more original* and a more serviceable accession to the treasures of Biblical Philology, than the confessedly meritorious labours of Bos, Elsner, and Raphelius.

We shall only add the *subjects* of some of the more remarkable notes, most of which are, indeed, expanded to the size of a Disquisition; they are subjects, to which the attention of the Christian student is particularly due.—On the phrase, *Son of God*; p. 179, 229, 262.—On the phrase, *Son of Man*; p. 349.—On the punctuation of the Scriptures and the Classics; p. 233.—On the appellative, *Christ*; p. 272.—On the Dates of the Four Gospels; p. 285.—On Dr. Herbert Marsh's Hypothesis on the Origin of the first Three Gospels; p. 288.—On the use of the words *Lord* and *God* in the N. T. p. 292.—On the epithet, the *Just One*; p. 391.—On the reading of Acts xx. 28.—On Romans ix. 5.—On the supposed lost Epistle to the Corinthians; p. 469.—On the Address of the Epistle to the Ephesians; p. 509.—On Heb. i. 8. and ix. 1. On the τὸ ἔΝ of 1 John v. 8.—On the hypothesis of a Hebrew

Original of the Apocalypse ; p. 664, 670.—And the large Dissertation, which is thrown into an Appendix, on the charge of Latinizing against the *Codex Bezae*, which Dr. M. revives and powerfully supports.

Art. III. *An Elementary Course of the Sciences and Philosophy*. Contained in a Series of Lectures delivered by the Author to his own Pupils, upon the principal branches of Elementary Mathematics, Mechanics, Astronomy, and Cosmography. Vols. I. and II. Containing Arithmetic, and the Elements of General Calculation ; Elementary Geometry, and Plane Trigonometry. By J. B. Florian-Jolly, A. M. 8vo. pp. xlviii. 648, 23 plates. Stockdale.

M. FLORIAN-JOLLY is not content with offering himself as a candidate for public favour, as a teacher of the rudiments of mathematics ; but he utters pretty loud claims to the honour of being considered as a reformer of education in general, and the inventor of a scheme for making men wiser and better by a more philosophical though not a shorter process than any that has been hitherto adopted. He sets out with enjoining his reader not to “ run his eye cursorily over his volume,” and with intreating him “ not to be discouraged at the seeming immensity of the system until he has reflected profoundly on the Introduction which is printed with it.” With all the docility peculiar to the critical order, we prepared ourselves for the patient discharge of our functions, by turning coolly to the author's Introduction ; where we were a little startled with the appearance of an extra page stuck in, agreeably to the printed direction, “ to face Introduction,” and containing the opinions of some of our seniors in the critical fraternity. One of them speaks of M. Florian-Jolly, as “ a man of genius, and learning,” possessing “ a true love and spirit of philosophy, guided by the laws of just and legitimate investigation.” Another says, “ with a considerable degree of philosophical precision, he has traced out an analytical arrangement of the sciences, under the three leading heads of man in his relations to natural beings, to himself, and to other men. This arrangement he has made the basis of a new system of general education which may deservedly claim the attention of the public.” And a third talks about the Greek and Roman languages, and scientific pursuits, in a way which we need not quote.

As we have lived long enough in the world to know the advantage of judging for ourselves, and have also found reason to believe that muddy streams are not always deep ; we shall venture, with the greatest deference to these authorities, to sound, if we can, to the bottom of the author's profound discussions. And perhaps we shall facilitate the prosecution of this design,

by exploring his "genius and learning," first, as a metaphysician and logician; secondly, as a theologian; and thirdly, as a mathematician.

And Ist. for M. Florian-Jolly's skill in "*tracing arrangements*" and investigating the operations of intellect. We fancy his title page exhibits a few unequivocal tokens of what we may expect to find in the work itself. He calls it a course of the sciences *and* philosophy, as if one of these terms did not include the other: yet he means to treat of the *mathematical* sciences and *natural* philosophy; and all the world is aware that the mixed mathematical sciences constitute together what is denoted by the general term *natural* philosophy. In this respect the title is either pleonastic or nonsensical. Again, Vol. I, its author informs us, contains "*Arithmetic and the Elements of general calculation.*" Now, either arithmetic and the elements of general calculation are synonyms, or they are not. If they are, the word arithmetic alone conveys distinctly the idea the author meant to express. If they are not, we should conjecture that the rules of Algebra constitute "*the elements of general calculation;*" yet this cannot be the meaning of our "*just and legitimate investigator,*" for his first volume is devoted solely to arithmetic. Let us now see how he "*traces arrangements*" in his Introduction. Here he professes to contemplate the threefold relations of man which form the basis of all human knowledge; these are, 1. *The relation of man to natural beings.* 2. *His relation to himself.* 3. *His relation to other men.* We suppose that if any of the youths for whom M. Florian-Jolly writes were to be asked, what was the relation of a man to himself, they would say, as soon as they had done laughing, neither father, nor son, nor uncle, nor brother. And if we could talk seriously with this diver into the bathos, we would ask him whether the term *relation* did not necessarily imply at least two objects, to be examined and compared for the purpose of deducing such relation. Again; are men natural beings? If they are, what ground is there for the distinction between the first and third relations? It would seem indeed, that our author often distinguishes where there is no difference, and as often confounds where there is an obvious distinction. Who, for example, would expect to find agriculture, with minerals, vegetables, and animals, under the relation of man to *other men*?

We are told that "*the general attributes we remark in every being are quantity, extension, and motion.*" So that, in the estimation of our author, extension is *not* a species of quantity; and impenetrability (since it is neither quantity, extension, nor motion) is *not* a property of natural beings. Our author then states what appears to him a *merely hypo-*

thetical case, saying "if it were possible that at the first moment of our existence we were possessed of organs capable of receiving true and exact sensations," &c. (here we much deplore our ignorance of what he means by *true and exact sensations*.) "our enquiries would be in this order:—Where am I? Who am I? What am I here for?" Now such a case as this did once occur; and our great epic poet, who was no very contemptible philosopher, seems to think that the first inquiry then was, "*who am I?*" After the first instinctive gaze, Adam is described as saying,

Myself I then perused, and limb by limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
But *who* I was, or *where*, or *from what cause*
Knew not.

Milton, however, notwithstanding the fertility of his genius, would never have devised such answers as our learned author to some of his questions: thus, "What am I here for?" Answer: to learn grammar, eloquence, poetry, music, dancing, &c.!! After such an answer, our readers will not be surprised that M. Florian-Jolly not only forgets the question "From what cause," but another very momentous question, "Whither am I going?" This last remark aptly introduces our specimens,—

Indly, Of his qualifications as a teacher of religion. Under this head he tells us, what we should be extremely pleased to find true, that "Most young persons are *naturally well inclined*: it is *easy* to instil into their breasts the *love of virtue* and a *spirit of religion*; they feel for the pains of their fellow-creatures, and cannot think *without horror of inflicting pain or doing harm to others*." If such be the children our author has met with, the order of nature must be completely inverted in his favour, and we may cease to wonder at his making a distinction between natural beings and human creatures. He finds out, however, that "a time comes when those feelings are blunted by an intercourse with the world; when the virtuous impressions of their youth are overpowered by growing passions, &c." But he has a remedy at hand; "the plan," indeed, as he remarks, "is a *vast* one; but it is in its comprehensiveness that its chief utility consists." We now beseech the reader to prepare his mind for the reception of a most important secret; a secret, of which the world could never have possessed the advantage, but by the fortunate intervention of a man of genius and learning. "Mathematics," says our author, "are not to be studied as an end, but as a mean; as the *only true and solid basis for the attainment of moral principles!*" Again, again, we listen to the dictates of oracu-

lar wisdom ; and discover that “ by learning mathematics in early youth, it is not intended we should employ our riper years in algebraical calculations, but that we should enable ourselves to read fluently in the mysterious pages of the *human heart*.” To demonstrate that the gloomy recesses of a depraved mind may be explored by a quadratic equation, is, in our opinion, to deserve infinitely better of the human race than to have discovered gravitation or disarmed the lightning. We will now oblige the reader with only one more of the apophthegms of this religious instructor : it is this :— “ Obedience to the laws, observance of the precepts of morality, and strictness in performing the duties of religion, would not, however, be altogether sufficient to insure happiness.” Granted : what then will insure it ? “ the art of behaving with propriety in the world, or *politeness* !” The result of all which, if we rightly understand this man “ of philosophical precision” is, that a person of a pretty good understanding may “ insure happiness” mathematically, or, as M. Ozanam expressed it, leave “ the Sorbonne doctors to discuss, the pope to decide, and himself go straight to heaven in a perpendicular line ;” but that, should the contents of his cranium be too heavy for this, if he do but fortunately possess nimble feet and elastic pumps, he may sneer at Euclid and Archimedes, and with the assistance of his dancing master pass through a complete “ course of religious instruction.” But it is more than time for us to quit these staring absurdities, and consider our author’s merits,

IIIrdly, As a teacher of the rudiments of mathematics. This is certainly the only department of education which the publication now before us would lead us to think he is in any degree qualified to undertake ; and here he might have a chance of success, if he would dismount from his metaphysical stilts. He may be allowed the praise of possessing great zeal for the honour of his profession, and a high feeling of the utility of the science he teaches. His refutation of the opinions of Johnson and Knox relative to the inutility of mathematics as a discipline of the understanding, his sketch of the advantages of mathematical knowledge to females, his examination of the prejudices against learned women, and his strictures upon teaching the sciences by way of game, are ingenious and in the main correct : and were it not that, by a hopeless endeavour at fine writing, he sometimes approaches the confines of unintelligible confusion and mock sublimity, there is a passage or two on these subjects, that we should not have disdained to quote.

The first volume, setting aside the Introduction, is appropriated entirely to arithmetic. The arrangement is affected,

and, we think, very objectionable. Decimals are taught immediately after multiplication and division of integers; then follow vulgar fractions with mixed numbers, reduction, addition, subtraction, &c. of compound numbers, rules of three direct, inverse, and compound, extraction of roots, proportions and progressions, and logarithms. The instructions are given in the form of lectures, but are in general exceedingly tedious; while the demonstrations of the rules are often unsatisfactory. The definitions of multiplication and division are by no means scientific and general: when applied to pure fractions they are quite erroneous, unless it be the same thing to augment and to diminish. The directions given for the management of logarithms are very defective: the pupil is no where taught how to extract any root of a fractional quantity by means of those useful numbers. One part of M. Florian-Jolly's plan, however, deserves commendation; we mean that in which the subject of each lecture is made the business of subsequent examination though too many of his questions, by including their answers, reminded us of the college tutor's mode of examining nolemen in our youthful days: "*Pray, my Lord, is not figure the boundary of extension?*"

In volume the second, the author treats of plane geometry and trigonometry; that is, he presents his readers with some useful propositions in each, but by no means a complete system of either; many very valuable theorems are no where to be found. Instead of teaching the science, our author too often gratifies his propensity to indulge in extraneous remarks, by way of displaying the universality of his knowledge. For example, in defining a curve, he tells us of "that line in the shape of a corkscrew, which is a species of cycloid, described by the moon, in turning round the earth at the same time that *she* follows *her* in her revolution round the sun;" from which it is plain that this "man of genius and learning" does not know the figure of the moon's absolute orbit; though there is no late writer of any respectability on astronomy, who has not shewn that the moon's real path, instead of being like a corkscrew, has *no point of contrary flexure, but always presents its concavity towards the sun.* So admirably is this writer qualified to instruct his pupils in "astronomy!"

M. Florian-Jolly commences his sixth lecture on geometry, by shewing the "Use of triangles in measuring surfaces;" and this he accomplishes in a very original way, by endeavouring to prove that they are of *no use at all*, and after stating the proper requisites for a measuring unit of surfaces, assuring us that "the perfect square is the only figure possessed of those requisites." This, we conceive, is a tolerable speci-

men of "a considerable degree of philosophical precision." We observe, also, that the author has nowhere pointed out how to find the area of a triangle. The last two lectures are on the subject of plane trigonometry; a subject, which is here treated very diffusely but neither fully nor perspicuously. The author tells us that "three, at least, of the six parts which compose a triangle should be known, in order to find the others; and those three parts *ought to be either two sides and one angle, or two angles and one side.*" This is not correct, and about ten pages farther the author contradicts it, by remarking that when "*the three sides of a triangle are given, we are enabled to ascertain the value of each of its three angles.*" He concludes with expatiating upon the utility of rectilinear trigonometry, especially in astronomy, geography, and the use of the globes: seeming to be perfectly unconscious that *spherical* trigonometry (of which he does not treat), instead of plane trigonometry, is that which has principally assisted in those departments of science. Indeed he frequently appears to have the most confused notions of the mutual connection of different branches of mathematics. Thus, he sagely remarks that "algebra and its application to geometry are of *no use* but to such as wish to dive profoundly into the sciences," at the same time that he tells us "the principles of algebra" are essential to the demonstration of "the conic section:" of which affirmations, one contradicts the other, and both are untrue.

Had Mr. F. presented his work to the public ungarnished with eulogiums which he must know to be misapplied, we should have barely withheld our commendation, and have suffered it to be decently buried in that oblivion which is the daily fate of such imbecile and imperfect productions. But when some of those who have long taken upon them to direct the public choice, either from ignorance, idleness, or interest, give him sanction and popularity by their praise, and when the author himself is indelicate enough to insert their absurdities into his book, we feel it a duty we owe the public to contribute our feeble efforts to prevent or dissipate the delusion. We are not to be dazzled by the glare of childish paradox; nor can we permit that a man whose talents and acquisitions appear to us rather below mediocrity than above it, destitute of taste, with but little knowledge, and, as we should conjecture, with less experience, should be palmed upon the world, as a person of "genius and learning," "a just and legitimate investigator," displaying "a considerable degree of philosophical precision," and qualified to operate "a fundamental change in the general mode of education."

Art. IV. *The Life of Thuanus*, with some Account of his Writings, and a Translation of the Preface to his History. By the Rev. J. Collinson, M. A. of Queen's College Oxford. 8vo. pp. 467. Price 10s. 6d. boards. Longman and Co. 1807.

IN order to render the account of an individual generally interesting, a few things are obviously requisite. Our admiration is naturally called forth, when we contemplate great and extraordinary qualities of mind. Intrepidity in danger, a spirit of heroic enterprize, sagacity in forming great designs, with promptness and ability in executing them, are features of character which are sure to awaken the interest of the reader. With less admiration perhaps, though with more applause, we view the extraordinary exercise of those dispositions, which depend not in so great a degree on natural constitution and more on choice and predetermination. Of this kind are diffusive benevolence, a disregard of private interest, steady and inflexible adherence to approved principles in defiance of promises, threats, torture and death. We are also much pleased with the accounts of those who are called the wits of the age. There is much delight to be found in penetrating as far as possible into the recesses of the mind which has enlightened the world by its discoveries, astonished us by the sublimity of its conceptions, or amused us with new combinations of thought. And where these intellectual and moral qualities are wanting, entertainment may sometimes be found in the unusual incidents and vicissitudes, which throw an agreeable diversity over the lives of some men who would otherwise have passed undistinguished among the crowd. The history of kings and statesmen is generally read with much eagerness; because their actions commonly affect the welfare of a people, and extend in their consequences to distant posterity. When they move, it is with such a momentum, that by a little distortion of meaning we might apply to them what was said of another character in high rule, "Earth trembled as he strode." In short, if men are conspicuous for grand and striking features of character, if their lives have been chequered with unusual vicissitudes of fortune, or if they have moved in a sphere where their conduct has administered to the happiness or sealed the misery of multitudes; it is the fault of the biographer, and not of the subject, when the public refuse their attention or withhold their applause. There have been a few characters in the tide of times, "*rari nantes in gurgite vasto*," who have combined in grand assemblage all the qualities suited to elevate, astonish, amuse, and inform. Such materials for biography are not often to be had; and indeed much less is sufficient to awaken interest and to impart instruction and pleasure.

Something extraordinary, however, is absolutely necessary. If the minds of those, whose character a writer undertakes to delineate, be cast in a common mould, and are undistinguished by remarkable qualities natural or acquired; if no unusual occurrences variegate the blank tenor of their lives, but each day dully took its turn and was forgotten; if no great advantage or mischief to others attended their conduct; by labouring to draw the attention of the public to so dry and barren a chronicle of days, weeks, and years, he performs a superfluous and ridiculous task. With these reflexions, we shall proceed to consider whether the life of De Thou affords such materials, as justify the hope that an account of it would be generally interesting; and we shall afterwards state our opinion of the manner in which Mr. Collinson has performed the duty of a biographer.

James Augustus Thuanus, or De Thou, was born at Paris, Oct. 9, 1553. His family was respectable, and his grandfather and father successively filled the office of first President of the Parliament, which was the highest dignity in the profession of the law. He was sent when a youth to the Burgundian College; and at the age of seventeen, entered on the study of the law under the direction of the celebrated Cujacius. He says of himself that he

‘ possessed greater love of learning than strength of genius or memory; and profited more by cultivating the society of eminent men, than by any application of his own, the fatigue of which his constitution could not bear. He enjoyed the most perfect liberty, particularly in his studies; and being left, as it were, to the guidance of his own discretion, marked out a plan of conduct for himself. It was his earnest desire to be admitted to the company of celebrated literary characters; and having seen Turnebus* a little before his death, the impression made upon his imagination was so lively, that the image of this great man appeared continually in his dreams.’

Several men of great mental powers, and Sir Isaac Newton, among the number, have told the world that they did not possess abilities superior to those of other men; but as we are not bound to believe them, in the face of so much evidence to the contrary as their works supply, we are disposed to charge such declarations to the modesty of the speaker. But the memoirs of De Thou, written by himself, leave us no doubt that he always spoke of his own qualities to the very extent of their value; and we may therefore accept his formal resignation of any credit for singular strength of genius or memory. He was soon after recalled by his father to Paris,

* A man of consummate erudition, and equal modesty. See Maigne's *Essay on Pedants*, to whom he brings Turnebus as a contrast.

"Which city, at that time resounded with preparations for the nuptials of the young king of Navarre, with Margaret of Valois, sister to Charles IX. King of France. Thuanus, with some difficulty, gained admission to the ceremony, and took particular notice of the celebrated Coligni, chief of the Protestant party, and who, not many days after was wounded by a concealed assassin. This occurrence first interrupted the public tranquillity; and on the 24th of August, six days after the nuptials, ensued the dreadful massacre of St. Bartholomew. Of this transaction, Thuanus expresses his decided detestation, and defends his opinion against the prevailing arguments of the time, by the example of his father, an acknowledged Catholic, whom he considers an unexceptionable guide in all political and religious concerns, and who applied to that day these verses of Statius:

Excidat illa dies ævo, nec postera credant
 Sæcula; nos certè taceamus, et obruta multâ
 Nocte tegi nostræ patiamur crimina gentis.

May that foul day be blotted in time's flight,
 And buried in th' oblivious gloom of night;
 We will at least forbear the deed to name,
 Nor let posterity believe our shame.

As he went to mass, for the festival of St. Bartholomew took place that year on a Sunday, he was forced to behold some of the mangled bodies, and "to suppress his tears, which even the slaughter of beasts would have excited in one of his tender disposition," he retired from the tumult to a house of his brother Christopher's, near Montmartre, from which place the body of Coligni, suspended on a gibbet, was discernible. "Having lately seen that victorious general crowned with honor and triumph, he was induced to reflect on the vicissitudes of life, and silently to adore the wonderful judgments of God, which continually remind man of his frail and perishable state." pp. 9—11.

As he was intended for the ecclesiastical profession, he resided at Paris for many years with the Bishop of Chartres his uncle. Here he began to collect his library afterwards so celebrated, and to form the plan of his great historical work. His residence with his uncle was sometimes interrupted by excursions into the neighbouring kingdoms in the train of some minister from the court.

In 1578 he was chosen counsellor of the ecclesiastical order in Paris, and some time after appointed to a commission for administering justice in Guienne. His next determination was to resign his church preferment, and solicit the place of Master of the Requests, which he obtained. When he was more than thirty years of age, he had the resolution to enter upon the study of mathematics, of which he was before ignorant, and read through Euclid with Proclus's commentaries. After passing through the situation of King's Advocate he was advanced to be President of the Parliament. The impediments to his marriage, arising from his former profession, being removed

by an application to the Ecclesiastical Court, he was united to Mary de Barbanson, who having been a Protestant confessed her heresy, and obtained absolution for the crime from the vicar general of Paris. At this period the factions in France came to an open rupture, and De Thou was employed by Henry to make a tour through several provinces to ascertain the strength of the royal cause. But the assassination of the Duke of Guise rendered the King so obnoxious to the League, that his adherents were exposed to great danger, and De Thou was compelled to travel in disguise. It was partly owing to him that Henry was induced to make proposals to the King of Navarre to unite their forces against the common enemy. Soon after the poignard of James Clement had placed Henry IV. on the throne of France, De Thou presented himself to his new sovereign, who received him graciously, and freely expressed his intentions and feelings respecting religion. The alternative whether he should give up a throne or his protestant principles, was a test which proved too severe for the victorious Henry :

“ In religion, he professed himself an enemy to all animosity, and a friend to Christian charity ; but with respect to the different tenets of ecclesiastical establishments, he would not be found obstinate in shutting his ears to better instruction than he had hitherto received. At the same time he was not to be compelled on this point : and he wished in a matter of so great importance that not himself alone, but many others might be benefited. For this reason he inclined to hope a general, or even national council, or at least a conference might be instituted. In the mean time, the force, which he deprecated in his own person, he would offer to none ; but would religiously uphold the Catholic faith, defend those who differed from its persuasion, and provide as much as in him lay, in all cases, for the safety and tranquillity of the realm. This, and much more, the prince said with an impressive eloquence, natural to him, and with tears : which marks of feeling proved that he spoke the real sentiments of his heart.”

The troubles of France having subsided, De Thou applied himself with diligence to the compilation of his history ; though with some interruptions from his public situation. He afterwards accepted the office of temporal father and protector of the order of St. Francis throughout the kingdom of France. In a few years he began the publication of his history, which met with a flattering reception, except among the bigoted champions of the Romish absurdities, on which the author, though a Catholic, had descanted with some freedom. Henry IV. thought proper to pay so much regard to the authority of the pope, as to behave with coldness to the author ; the latter part of whose life was embittered by opposition and malevolence from various quarters. The last public act of

De Thou was the execution of a commission in concert with others, for composing the disturbances which broke out, upon the maladministration of Mary de Medicis in the minority of Louis XIII. He died May 7, 1617.

Our readers must have observed from this relation, that there are no superlatively grand and striking qualities in the character of De Thou. He obtains, it is true, situations of trust and importance, but his family connexions paved the way for his advancement. He goes regularly from one place of honour to another, in the due routine of court preferment. Here is no struggling with formidable difficulties; no resolute endurance of adverse circumstances, no singular display of readiness and courage in the removal of obstacles, few interesting conjunctures, hair breadth 'scapes, and unexpected vicissitudes. The historical work, which has perpetuated the name of De Thou, is so little read, and so likely from its bulk, the narrow period which it embraces, and the language in which it is written, to suffer the same neglect in future, that much public curiosity respecting the author's life cannot be excited exclusively by this production. He is not one of those men whose birth place we view as consecrated ground, and are indebted to any one for telling us where they ate and drank and slept. It must be acknowledged that the life of this historian is adapted to awaken interest, if employed as a vehicle for communicating political intelligence, as well as the state and progress of literature. He was in office during the eventful reigns of Henry III. and IV. of France; and in pursuing the narrative of his life, it is proper to present the reader with interesting views of national proceedings highly singular and momentous. He was intimate with the most learned men of his age, whose fame has been announced to us from our earliest years, under the most magnificent titles which succeeding Philologists, Annotators, and Bibliographers could find or form. And while scholiasts are so prodigal of the high sounding appellations of "*clarissimi*," and "*eruditissimi*," but invidiously deny any farther information, the juvenile inquirer will feel himself much accommodated by a performance which supplies this deficiency. And it must be confessed, that such were the literary achievements of the scholars of the fifteenth and sixteenth centuries; such the enthusiasm, diligence, and perseverance with which they devoted themselves to their scientific pursuits; that a nearer inspection of their characters rather heightens than lessens the youthful wonder raised by the splendid praises of their encomiasts, and affords much pleasure to every mind which takes a concern in the cause of literature. Neither are the moral qualities of De Thou unworthy of our attention. Though a papist in a time of acri-

monious bigotry, he was conspicuous for liberality of sentiment, and zeal for toleration; nay he went so far as to bear public testimony against many of the absurdities and atrocities of the Popish church. He deserves admiration for the probity and steadiness with which he discharged the duties belonging to the offices which he filled; and his example may serve to minister a little self-condemnation to those, who defend a mitigated state morality, and plead the difficulties and allurements of a public situation as an excuse for their delinquencies.

For these reasons we do not deem the choice of De Thou, as a subject of biography, a bad one; and it only remains to consider what degree of praise or censure is due to Mr. C. for the manner in which he has executed his design. Here we confess we cannot speak with equal commendation. In pronouncing an eulogy upon authors, we conceive they are well satisfied with the bare assertion of the panegyrist, and are not scrupulously anxious to have every sentence made out to a demonstration. But when we denounce condemnation, the case is different; they require us to shew cause, and will not let us give up the reins of critical severity to our own imagination, nor be displeased "we know not why, and care not wherefore." Our first objection is, that this work has too much the air of a translation. By far the greater part is a mere version of the memoirs which De Thou has left of his own character. This circumstance necessarily affects the style. For though Mr. C. rises for the most part above the servile stiffness, the obscurity and inelegance, which immemorial custom has allowed by public sufferance to translators; it would be flattery in us to say that we do not feel the want of that easy freedom and independence of expression, and that embellishment of natural imagery, which belong to an original composition. If the work had been advertised as a translation, we should have been prepared for this defect; but entering upon the perusal, as we did, with different expectations, we must complain of our disappointment.

The view of public affairs presented to the reader in the course of this work, is imperfect and superficial; while a variety of minute and uninteresting circumstances respecting De Thou are detailed with a most fatiguing accuracy. If the historian happens himself to be busily engaged in some public transaction, we are favoured with a translated account of it; but if he is travelling over frightful mountains, "or picking shells and pebbles on the sea coast with a friend, like Lelius and Scipio," we may guess at the interesting revolutions transacting at Paris and in other parts of France, or we may learn them in Sully, Mezerai, or Davila, or other histories of the

period, for any provision which Mr. C. has made to satisfy the curiosity or inform the ignorance of the reader. The bad effect of this is, that in some of the most important conjunctures of De Thou's life, we are not able, unassisted by other documents, to form a clear notion of the reason, the propriety, or wisdom of his proceedings, and must be at a loss to appreciate his character, and perceive the justice of the high encomiums which are bestowed upon his judgement and penetration. We do not mean to insinuate that nothing is said about public affairs or public characters; but transactions are passed over in silence, or but slightly mentioned, which ought to have been described or illustrated; and explanations are withheld which would have lent an agreeable light to many passages of the work.

The literary information is dealt out with an equally sparing hand. The mind is entertained with no lucid views of the state of science. Though nothing perhaps binds down the attention more firmly, or furnishes a more delightful repast for the fancy, than contemplating the gradual advancement of the human intellect, the progress of speculative truth, and the improvement of taste; yet Mr. C. has availed himself but in a very low degree of this opportunity, which his undertaking certainly presents, of gratifying his reader. Some men of a studious cast are now and then introduced upon the stage, but after delivering a speech in the shape of a flattering letter to De Thou, they commonly vanish away. The partiality of Mr. C. for the subject of his memoirs is such, that he is unwilling to leave him for a moment. We expected, it must be owned, that De Thou should occupy the foreground of the piece; we would ever claim this situation, as a just due in the history of his life; but we certainly wished to see arranged about him, and brought forward also into a good light, the personages with whom he acted in concert, and with whom he was intimately connected. It is not so much a portrait of De Thou, as a historical group of the eminent characters of that period, with De Thou as the principal figure, that we wish to see. And surely a writer may relieve the narrative of a life, especially when his subject is both a statesman and a scholar, by interesting information respecting the times in which he flourished; without incurring the charge of heaping together an extraneous mass of newspaper intelligence to oppress and overwhelm the reader. If he has not judgement to draw the line between what is applicable and what is inapplicable, where to be agreeably excursive, and where to confine attention within a narrow compass, when to direct the mind to the principal, and when to the subordinate characters, he is not qualified for the office of a biographer.

Mr. C. breaks his silence respecting the character of De Thou's literary friends in favour of M. Le Fevre, but not without offering an apology for the digression, as the reader may perceive.

"The great opinion Thuanus entertained of his merit has been already stated; and I may perhaps be excused for adding some few circumstances relative to so singular a character. "Le Fevre possessed," says M. de * Perrault, "two qualities, which are rarely united in the same person—a profound erudition and an extreme simplicity." When a boy, as he was mending a pen, a piece of the quill flew into his right eye; and, putting up his hand in consequence of the pain, he inadvertently thrust the pen-knife into it. The result of this painful accident was the loss of that eye; but the sight of the other seemed to gain additional power. He was gifted with a most tenacious memory, and lived to amass an astonishing store of erudition: and almost all the learned men, who were his contemporaries, bear witness to his piety, learning, and mild and inoffensive disposition. Being pressed, when young, by a friend, to make some advances towards an advantageous marriage, he replied, "I wish I may be as firm in all my good resolutions through life, as I am in the determination of never marrying." He persevered in this resolve, and devoted himself to a course of uninterrupted study. His biographer, M. Le Begue, relates this particularity in his manner of life:—"After waking from his first sleep, he regularly left his bed, and, wrapping a monk's hood round his head, in winter, employed two hours in prayer and reading. He then enjoyed a light sleep, and arose again, in summer, with the dawn of day, and in winter at five or six o'clock." M. de Begue continues, "Obnoxious to no set of men, Le Fevre attacked no person—he was attacked by none; and being always moderate in disputes concerning matters of religion or literature, he was beloved and caressed, not only by men of piety and learning, but by nobles and courtiers."

We have yet another complaint to bring against Mr. C. The materials which form his work are not well managed. Beside the heaviness of the style, arising from the large proportion of version, the various incidents of a public and private nature are not well proportioned, or ably connected and blended together. An ancient critic thought that history, in which he includes biography, bore a close resemblance to epic and dramatic poetry. This observation we allow to be just, and think that it aids us in forming a rule for the guidance of the biographer. Let him have his hero; present him to the reader, seldom remove him out of sight, and only for a short interval. When his principal character is behind the scenes, let the writer be careful to prevent his being forgotten. The plot should still go on: what is said and done by others should be remotely or immediately connected with him. We are prepared to make an allowance for one or two

* *Eloges des Hommes Illustres.*

unconnected digressions, but they must be short and extremely agreeable. The progress of the piece should be enlivened by proper shifting of scenes; the different parts connected by easy and natural transitions; the whole animated and adorned by a spirited, elegant, and perspicuous style. To cut short our observations, which we have already extended too far, the life of De Thou might have been, if we may use a familiar phrase, a good story agreeably told; but in the hands of Mr. C. it becomes an uninteresting one, and is made still more tedious by being told unskillfully.

Art. IV. *Sermons, Controversial and Practical, with Reflections and Tracts on interesting Subjects.* (Heretofore published in Ireland only) by the late Rev. Philip Skelton, Rector of Fintona, &c. Republished by the Rev. Samuel Clapham, M. A. Vicar of Christ's Church, Hants, &c. Vol. I. 8vo. pp. 519. Price 9s. Vernor and Hood, Longman and Co. 1808.

AN immense proportion of the things called Sermons, are consigned to the dust and oblivion they deserve. "They have had their reward," for a "numerous and respectable list of subscribers" has been published. There are others, which share not this fate. They are excellent on account of the learning which they display; or they are elegant dissertations on men and manners; or they touch upon some important points of biblical criticism; or the vitality of something in the thought and expression, operates against all decaying tendencies. We do not wish that they had never been published, but we do wish, that they had not been called Sermons; and we think our feelings are accounted for by the justest reflections, on their unsuitableness to effect that infinitely momentous purpose, to which they ought to have been exclusively and carefully adapted. With our ideas of a sermon, there is always associated a feeling of the peculiar sacredness and importance of its design; and we are accustomed to expect that, when immortal beings are addressed on subjects relating to their eternal destination, every part of the address will present the impression of that design. If similar sentiments are entertained by the preacher himself, we shall discover their influence in the dignified simplicity of his style, the energy of his appeals, and the rejection of puerile ornaments and degrading illustrations. The selection and arrangement of subjects, will exhibit the pre-eminence of those doctrines, in his estimation, which form the basis, and are incorporated with the entire structure, of Christian truth. Should such a preacher communicate his discourses to the public, through the medium of the press, we shall be reminded, as we read them, of the sentiments we both entertain. They will

not be mere critical elucidations, or academical essays, but *Sermons*, still retaining the peculiar character of that species of composition. Their effect will be such, that, while our views are enlarged by the discoveries of truth, our affections will be excited by the impassioned language of persuasion; we shall be in the presence of God again, and rise from the perusal, with feelings inferior only to those, with which we left his temple.

“Are all such teachers?—Would to heaven, all were!”

These general principles, according to which we endeavour to determine our opinion of particular discourses, are less offended by the works of Skelton, than by most modern sermons. If we may trust Mr. Clapham, indeed, he is “in his reasonings as clear as Sherlock; in his warnings as solemn as Setcker; in his piety as engaging as Porteus; in his exhortations as vehement as Demosthenes; for it would be impossible to find an English author, with whom he can in this essential quality of an orator be compared.” (Pref. viii.) This boastful enumeration of excellences will not perhaps excite great expectation, or produce much disappointment; as the world has not now to learn, that Editors no less than authors are often troubled with excessive partialities; and that an absurd extravagance of panegyric may be accounted for without accusing them of interested motives, or an intention to deceive. We very readily, however, ascribe to the author of this volume the merit of that “essential quality” of eloquence, without which a printed sermon is of all vapid things the most vapid. Energy of thought and of language, is the characteristic feature of Skelton's discourses. His reasonings are often incorrect; his style is frequently defective in perspicuity and precision; but the “thoughts that breathe and words that burn,” in his compositions, at once display the solemn convictions of the preacher, and tend to awaken a corresponding tone of most important feelings in the reader's mind.

While we thus unite with the Editor in commending the “vehemence of Skelton,” we shall now state our opinion of the prevailing complexion of his religious sentiments. A reflecting reader would naturally infer, that a writer, so impassioned and energetic as Skelton, would confine his vehemence to subjects of peculiar importance; and not spend his strength for nought on a moral essay, or a declamation against schismatics. With the exception of a few sermons and reflections in this volume, which might have been very advantageously omitted, we have no ground of complaint against the choice of subjects. The *Sermons* are twenty in number; their topics and texts are as follows.—

* The Origin of Faith, Rom. i. 17. Infidelity is of the heart, Heb. iii. 12. Belief in God dictated by Reason, Rom. iv. 3. Stand fast in the Faith, 1 Cor. xvi. 13. The true Christian both dead and alive, Col. iii. 3. The benefit of Meditation, Psalm xix. 14. The efficacy of example, Matt. v. 16. On Conformity to the world, Rom. xii. 2. The Wisdom of the World, Luke xvi. 8. The Punishment of Profligacy, Prov. i. 24—26. The Seductions of Arianism, Matt. vii. 15—16. A Friendly Remonstrance with the Dissenters, 1 Cor. i. 10. Vanity of Vanities, Eccl. i. 14. On Marriage, Gen. i. 18. How Happiness is to be attained in Marriage, Eph. v. 31. On Confirmation, 1 Cor. xvi. 13. The Duty of Bishops, Titus ii. 15. Compassion to the French Protestant Refugees recommended, Heb. xiii. 2. Sermon for the Magdalen Asylum Matt. xxii. 37—40.

The first five Sermons relate to the subject of *faith*: its origin, nature, and influence, form distinct topics of investigation, and might have included a series of most interesting discussions; we confess however, that we do not discover either philosophical accuracy or scriptural simplicity in the statements of this worthy divine. His mind appears to have been amazingly perplexed in its ideas and distinctions respecting the nature of faith. He considers it in two points of view; as “rational” or “historical,” and as “divine” or “saving:” the one kind always precedes the other, preparing the mind for the possession of it, and constituting its basis. A few extracts from the first sermon will perhaps display his meaning more distinctly.

‘Having spoken on the evidence of Christian faith, as purely rational, human, and historical; I shall now proceed to take a short view of that faith as efficacious and divine.—This method appeared highly proper to me, *because we must freely believe as men and rational creatures*, whose faith God will not force, *ere we can believe as Christians*. The spirit will not inspire that which it is the peculiar office of right reason to inculcate; but will improve by grace that which we have already acquired in a due use of the natural faculties and revealed instructions afforded us. So far as our faith in Christ is founded on rational evidence only, it is merely human and historical. So far as its assent is rendered strong and powerful in the understanding, by the evidence of the Spirit, and impressed effectually on the heart and will by the grace of God, it is called a lively, operating, saving or divine faith, which never takes place in any man before the human or historical faith hath laid a foundation for it.’—

‘It is one thing barely to believe, and another to believe in a lively manner.—He who believes historically as a rational creature, hath entered the porch of faith; but cannot pass into the temple, nor warm himself at the altar, without believing with all his heart.’ pp. 9, 10, 11.

These notions of faith are continually interwoven with the author’s disquisitions on this subject, and are connected with other sentiments more directly hostile to the simplicity and purity of Christian truth. We cannot but respect his convic-

tions of the importance of "saving faith," and those energetic addresses to the heart and conscience which indicate the force of his impressions; but we are compelled to state some conclusions deducible from his opinions, which appear in our view to affect the duty and responsibility of men. Admitting, for the sake of inquiry, the distinction which he has adopted, might it not be inferred that man is *physically* unable to believe "with the heart unto righteousness;" and that, of consequence, his obligation extends no further than to that "historical or human faith," which is in his power, but is unconnected with future happiness? We are persuaded that this very distinction respecting the nature of faith, has lulled thousands into a fatal lethargy concerning the spiritual requisitions of the Christian revelation. They learn to imagine that a vague and indefinite assent to the truth of the gospel, and an attendance on the public services of religion, is all that they can do, and therefore all that they ought to do; thus determining the extent of moral obligation by their limited disposition to comply with it. It is to be regretted that such false conclusions have been too often warranted by injudicious applications of the doctrine of divine influence, and by the unauthorised restriction of ministerial exhortations to those external duties and observances, which are not inconsistent with secret disaffection to the truth and purity of the gospel. We have frequently observed, notwithstanding the decisive tone assumed by the sacred writers on the necessity of divine influence, how unconscious they seem of any thing like embarrassment and perplexity, when they "beseech men to be reconciled to God." We find no metaphysical explanations and distinctions in their writings, attempting to harmonize the apparent discordances of a systematic theology; but a plain and confident assertion of all the obligations of man. There are no exhortations to a "mere historical faith," or, in fact, to any thing short of that cordial and spiritual reception of divine truth which is connected with final salvation. Hence their statements of faith are simple and intelligible; the object to which they direct its operations is the gospel itself, which by the purity of its truth is made to communicate a holy influence to the mind that receives it. This exercise of mind is therefore regarded by them, not as the requirement of a lowered standard of moral obligation, adapted to the impotence of our nature, and designed as a merciful succedaneum for the more rigid obedience which the law demanded; but as the instituted method of becoming interested in the divine favour. Such a faith, in consequence of the peculiar sacredness of its object, forms the only principle of acceptable obedience; it "purifies the heart and works by love," while

it leads the mind which possesses it, to an entire renunciation of all meritorious claims derived either from itself or its influence, and to an exclusive dependence on the perfect atonement of Jesus Christ.

We have been more minute in stating these views on the subject, because the writings of Skelton abound in imperfect and confused representations of the nature and design of faith. Many of his illustrations lead us to conclude, that only that belief of the gospel which is denominated "human, historical, acquired by a due use of our natural faculties," is obligatory on the part of man; and that the Christian system of requirements is so accommodated to his weakness, that if he exert his own energies, in believing and doing as much as he can, then he may warrantably expect the operation of divine grace to enable him to rise higher in the attainment of moral excellence. Now it seems to us, that the demands and claims of the gospel directly require all that "strong and powerful faith" which is termed "saving and divine;" that the extent of this obligation is in no degree affected by the moral indisposition of our nature; and that the impressive conviction of guilt and wretchedness, which such a statement of truth is adapted to inspire, will compel the anxious mind to an immediate and cordial reception of the message of mercy.

So far as the opinions of Skelton are unconnected with those explanations which we think inaccurate, we are more than pleased with the animated and glowing eloquence with which he unfolds them; especially when describing the influence of Christian faith on the heart and conduct. The vigour of his fancy is often apparent in the rich luxuriance of imagery, by which he illustrates the spiritual nature of genuine religion, and which indicates not only the fertility, but what is of infinitely greater importance, the devotion of his mind. This remark indeed applies to the whole volume. The author appears to have been deeply impressed with the responsibility of his character. Such is the peculiar complexion of his style, that we should imagine him to have been one of the first order of orators, if his living eloquence corresponded with the solemn and interesting tone of his printed discourses. His manner often reminds us of Massillon and Bourdaloue; not only in his direct appeals to the conscience, and the frequent introduction of apostrophes and exclamations, but also in that indescribable kind of ambiguity which he sometimes contrives to throw about the doctrines commonly termed orthodox; and which an accurate and reflecting reader must feel to be utterly incapable of distinct and definite comprehension. The sermon on "the seductions of Arianism" illustrates the

observation we have now made ; we confess that, after reading it, we seemed to know nothing either of Arianism or Orthodoxy. Yet even in this declamatory admonition, so unfitted either for the confirmation of truth or the detection of error, there are several bold and striking passages, which, if incorporated with solid argumentation, might have been considered as happy specimens of Skelton's eloquence.

The discourse on Arianism is followed by "a friendly remonstrance with the dissenters." We admire the tone of candour and moderation which pervades this remonstrance with a set of people, who, he thinks it possible, may be finally saved, without having recourse to the "uncovenanted mercies of God." There are several remarks in the remonstrance which are inapplicable to the great majority of dissenters in this country, but which were probably just when applied to the Presbyterians in the North of Ireland. Taking however the general question at issue between the separatists and the establishment, the remonstrance does not appear much calculated to accomplish its avowed design. The complexion of its reasonings is loose and desultory ; proceeding all along upon an assumption of the very points in dispute—the divine institution of episcopacy, and the consistency of establishments with scriptural principles. We have often been surprised that so many of the modern philippics against dissenters abound in these illogical assumptions ; and are persuaded that the number and prejudices of dissenters have been in no small degree increased, by this method of opposition. The sermon, intitled, "Compassion to the French Protestant Refugees," contains in it some allusions to the subject of separation, and breathes so mild and liberal a spirit, that we shall extract a few sentences from it.

‘ It is objected by some, that these men having been bred Presbyterians ought to be discouraged, because they increase the number of our Dissenters.—Too many it is to be feared of these objectors, have little Christianity themselves, or they could not think of thus shutting their hearts against such men as have proved themselves true Christians. It is, and I hope ever will be the glory of our church, that, although no other since the purity of the first ages hath afforded less pretence to Dissenters, she hath, notwithstanding, always allowed more freedom and indulgence to those who differed from her than other churches have done. Her only aim hath ever been, to make real Christians—Such she gladly receives to communion ; and when through their infirmities and prejudices, she cannot receive, she shelters and protects them.—He is therefore no true son of the church, whatever he may pretend, who is for shutting the doors of charity against the oppressed ; against such as have given up their country and all that was dear to them, to preserve their consciences.—What right can he have to talk of churches, who wants the characteristic charity of a Christian, and consequently is of no church ?’ pp. 326, 327.

The discourse on "Confirmation" contains some interesting addresses to the young; but we are sorry to observe, that it sanctions several gross and popular errors respecting the design of baptism. In the *general* tone of sentiment which pervades the "book of Common Prayer," in the scriptures themselves, is there any principle which would warrant the following statement?—"In baptism you are called out of this vain and sinful world, washed from sin, and gathered into the church of God by a covenant of peace made between him and your soul!" (p. 291.) Are not such representations calculated to strengthen the most fatal delusions, by leading men to identify "the washing of water" with the regeneration of the Holy Spirit? But we are happy to turn to a subject which affords our author unlimited scope for all the energy of his eloquence, and at the same time requires no misrepresentations to support it. We allude to his Sermon on "the duty of Bishops." It exhibits the spirit of primitive sanctity in all its majesty and simplicity. The temper and deportment which become the highest official characters, in that church of which Skelton was so distinguished an ornament, are delineated with the most faithful accuracy and enforced by the most animating motives. It is surely impossible to read the following melancholy portraiture of a careless and ungodly pastor, without feeling poignant regret that ever the best of causes should be so basely betrayed.—Alluding to such characters he inquires,

' Whence this lethargy on the side of truth and goodness? Whence that alertness on the part of error, heresy, schism, superstition, infidelity and wickedness? Why is God so miserably, and the infernal fiend so zealously, so strenuously served? What infatuation on both sides! With what impudence does he call himself a labourer in God's vineyard who never labors! who never even works! who does nothing, but eat, drink, sleep, shorn of all his spiritual strength, and fast bound, hand and foot, by luxury and indolence, on the lap of pleasure, while the gigantic Philistines of heresy and immorality are upon him! His faith is so dead, and his conscience so drowsy, that neither heaven nor hell can rouse him. If you see him at all in motion, it is only to perform some mere legal duty, which not performed, might deprive him of his bread; but here, however, he goes so close by the statute, and so narrowly turns the corner of the canon, that Christ hath not the compliment of a hair's breadth more, though the sheep he died for are perishing. But were the prospect of a better parish, in case of greater diligence, set before him, on the music of such a promise, we should probably soon see him in motion, and serving God, O shameful! for the sake of Mammon, as if his torpid body had been animated anew by a returning soul. Is it true then, that this world can do so much more than heaven?' pp. 309, 310. Sermon xviii.

A volume of Sermons on various and unconnected topics can seldom be subjected to a minute analysis; but the design

of a critique is accomplished, if the general complexion of thought and the prominent features of style and arrangement be ascertained. Characteristic faults and excellences may be specified, but a particular detail of the good and bad in a series of discourses would be unnecessary and tedious. The merits of Skelton, may in some measure be collected from the few quotations we have made. It would be easy to adduce further specimens; for though every sermon in the volume contains sentiments which need either to be qualified or explained, yet from each of them we could select passages of peculiar excellence, distinguished by the brilliancy of their illustrations, the energy of their language, and their impressive appeals to the best feelings of the heart in support of the sacred claims of pure and undefiled religion.

The Sermons are followed by a reply to Bishop Hoadley's "Plain account of the Lord's Supper;" twenty-one short reflections intitled "Senilia," and a few family prayers. The reply to Hoadley is in a high tone of declamation; abundant in sophistry and defective in argument; containing a great deal that may be called *scolding*, and some things that are not very intelligible. The Bishop contended that the sacrament of the Eucharist was purely of a commemorative nature, and that the consecration of the elements was unnecessary and superstitious.* Skelton considers these simplifying views of a religious rite, as opposed to the doctrines and ritual of the church; as tending to degrade the mysterious sanctity of the institution, and of course diminishing the feelings of respect and reverence, which he conceives to be connected with the ceremony of consecration. The grand principle of Hoadley's Plain Account is in our view as defensible as ever, notwithstanding all the suspicions and virulence of Skelton; the dangerous consequences, which he considers to be involved in such a principle, appear to us to have only an accidental and not a necessary connexion. The general character of the "Reflections" so much resembles that of the Discourses, as not to need any distinct specification.

Art. VI. Fox's *History of the Early Part of the Reign of James the Second, with an introductory Chapter.*

(Concluded from p. 811.)

‘TELLING the story of those times,’ was Mr. Fox’s description of history. But if we try, by a strong effort of imagination, to carry ourselves back to any given period of past times, and if we take back along with us the history which

* Vide supra p. 711.

professes to tell the story, it will be striking to consider how little it is in the power of history to perform. Let our own country be the scene, and any past age the time. That country at the time perhaps contained seven or eight millions of human beings. Each one of these had his employments, interests, and schemes, his pleasures and sufferings, his accidents and adventures, his youth, and the changes of advancing life; and these pleasurable and painful interests had an infinite importance to the individual whose thoughts they filled, and whose heart they elated or afflicted. Of this immense crowd, and all their distinct, their anxious, and in their own view eventful courses of life, history knows nothing. Incalculable thousands, therefore, and tens of thousands, of emotions of joy and agony, of ardent hopes, of romantic schemes, of interesting disclosures, of striking dialogues, of strange incidents, of deep laid plots, of fatal catastrophes, of scenes of death, that have had their place and their hour, that have been to certain human creatures the most important circumstances in the world at the time, and collectively have constituted the real state of the people, could not be saved, and cannot be redeemed, from sinking in oblivion. This vast crowd of beings have lived in the social and yet separating economy of families, and thus have been under an infinite number of distinct polities, each of which have experienced innumerable fluctuations, as to agreement or discord, as to resources, number, cultivation, relative sorrows or satisfactions, and intercourse, alliances, or quarrels, with the neighbouring little domestic states. All this too, though constituting at all times so great a part of the moral condition of the good and evil of the community, is incapable of being brought within the cognizance of history. There are larger subdivisions of the nation, yet still so small as to be very numerous, into the inhabitants of villages and towns, with all the local interests and events of each; and even these are for the most part invisible in the narrow sketch of the history of a nation. We may add all the train of events and interests connected with religious associations, with the different employments of the people, with civil and literary professions, and with all the departments of studious life, together with the lighter, but both characteristic and influential course of amusements and fashions.

No one ever wished to see the world so literally filled with books as to leave no room for the grass and corn to grow, nor therefore regretted that a host of writers of superhuman knowledge and facility had not been appointed to record all the things interesting to individuals, or families, or districts, that have been done or said in a whole nation during centuries; but it is at the same time to be acknowledged, that nothing

really deserving to be called a history of a nation can be written, unless the historian could exhibit something that should be a true and correct miniature, of what has thus been an almost boundless assemblage of moral being and agency. He must in description reduce this vast assemblage of particulars to some general abstract, which shall give the true measures of all the kinds of good and evil that have existed in a whole nation at the assigned period; and he must contrive some mode of narration that shall relate, as one course of action, the whole agency of millions of separate, and diversified, and often mutually opposing agents. But how is all this to be done? The historian does not know a ten thousandth part of all those facts of good and evil among individuals, the collective amount of which formed the moral character and condition of any people during any given period, and which collective amount he is required to ascertain, as he proceeds, and to give in a continued abstract; nor indeed if he could know so vast an assemblage, would it be possible for him so to combine and compare all these things together, as to make any true abstract and estimate of the whole; nor if he could make such a summary estimate, would it be of any material value, as thus divested of all particular appropriation to individuals, and given as the description of the character and state of an imaginary being called a nation. A nation having one character and condition, and acting as one being, is but an idle fiction after all; since in plain sense it is as individuals that men are good or evil, are happy or miserable, and are engaged in an infinite diversity of action, and not as constituent particles of some multitudinous monster.

What is it then, that a work professing to be the history of a nation actually does? What it does is precisely this: it devotes itself to a dozen or two of the most distinguished persons of the times of which it professes to relate the story; and because the stations and actions of those persons much affected the state and affairs of the nation, frequent notice is taken of the people in the way of illustrating the conduct of those principal persons. The natural order would seem to be, that the people, consisting of so many millions of living and rational beings, should form throughout the grand object; and that the actions of these leading individuals, who by the very nature of the case will occupy, after the historian's best efforts to reduce their factitious importance, a very disproportionate share of attention, should be narrated as tending to explain, and for the purpose of explaining, the state of the nation, and the changes in its character and affairs. It might be presumed that the happiness or calamities, the civilization or barbarism, the tranquillity or commotions, of a large assembled por-
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of the human race, is a much more considerable object of interest than the mere names, characters, and proceedings, of about as many men as might be conveyed in a common stage-waggon; and that the writer, who is making records of that nation, should be much more anxious, both to illustrate whatever in its condition and qualities was quite independent of these chief persons, and to elucidate the effect, on the popular condition, of the actions of these persons, than just to relate that these particular persons acted in that particular manner, and then call this a history of the nation. But this latter is obviously the mode, in almost all the works professing to be national histories. Throughout the work, the nation appears as a large mass of material, which a very few persons in succession have inherited, or bought, or stolen, and on which they have amused themselves with all manner of experiments. Some of them have chosen to cast it into one kind of polity, and others into another; and sometimes rival proprietors have quarrelled about it, and between them dashed and battered it out of every regular form, wasting and destroying it, as men will often do in quarrelling about what each of them professes to deem very valuable, by tossing large pieces of it at each other's heads. And all the while the relator of the fray views this material in no other light, than that of the question which of the two has the most right to it, and which of them shews the most strength, dexterity, or determination, in employing it in the battle. If it is at one time moulded into a fair and majestic form, it is regarded purely as shewing the hand of the artist; if at the next turn it is again reduced to a mass, and thrown into some loathsome shape, it is no further a matter of concern than to marvel at the strange taste of the sovereign political potter. In plain terms, history takes no further account of the great mass of a nation or of mankind, than as a mere appendage to a few individuals, and serving them in the capacity of a mechanical implement for labour, the passive subject of experiments in legislation, the deluded partisan of faction, and the general's disposable, that is, consumable force for war. The story of this great mass is briefly told, not for its own sake, but merely as a part of the story of the chiefs, and in a manner which indicates, that the interests of the million were quite of secondary account, in the historian's view, to those of the individual. The histories of nations therefore are not what they pretend, and are commonly taken, to be: history pretends to be the same thing to the *time* of a nation, that geography is to the local *space* that it inhabits; but a traveller that has just gone along a few of the great roads of a country, and visited its chief towns, might just as properly call a sketch and a map of this journey a geographical survey of the country, as any of

our national histories can pretend to be a satisfactory view of the state of a people through a course of ages.

It may indeed be alledged that the grand defect in question is in a great degree the inevitable misfortune of history, from the very nature of things, which makes it impossible for the historian to do more than record the actions of a few conspicuous men. We acknowledge this to be partly true; and have only to observe that history therefore, from the narrowness of its scope, is of vastly less value as a revealer of human nature, and a teacher of moral principles, than it has been commonly and pompously represented to be. Exclusive of mere facts, the only truths that history peculiarly illustrates are few and obvious. It were needless to mention the most conspicuous of its demonstrations, the stupendous depravity of our nature; the whole of the interesting fragment before us, for instance, contains absolutely nothing but an account of follies and crimes, except indeed the heroic conduct of some persons who perished for opposing them. The more specific truths illustrated appear to be these; the invariable tendency of governments to become despotic, the universal disposition of nations to allow them to become so, the extreme hazard to liberty when sought by revolutions effected by arms; and the infinite mischief of religious intolerance, and of all such measures of the state as naturally tend to create it, and give it an organised force and operation.

A rigid adherence to Mr. Fox's theory (it is not so much his practice) of historical composition, would still more contract its scope and diminish its value. Lord Holland has explained this theory.

* It is indeed probable, that his difficulties on this occasion were greater than any other modern historian would have had to encounter. I have mentioned them more particularly, because they in some measure arose from his scrupulous attention to certain notions he entertained on the nature of an historical composition. If indeed the work were finished, the nature of his design would be best collected from the execution of it; but as it is unfortunately in an incomplete and unfinished state, his conception of the duties of an historian may very possibly be misunderstood. The consequence would be, that some passages, which, according to modern taste, must be called peculiarities, might, with superficial critics, pass for defects which he had overlooked, or imperfections which he intended to correct. It is therefore necessary to observe, that he had formed his plan so exclusively on the model of ancient writers, that he not only felt some repugnance to the modern practice of notes, but he thought that all which an historian wished to say, should be introduced as part of a continued narration, and never assume the appearance of a digression, much less of a dissertation annexed to it. From the period therefore that he closed his introductory chapter, he defined his duty as an author, to consist in recounting the facts as they arose, or in his simple and forcible language, *in telling the story of those times*. A conversation which passed on the subject of the literature of the age of

James the Second proves his rigid adherence to these ideas, and perhaps the substance of it may serve to illustrate and explain them. In speaking of the writers of that period, he lamented that he had not devised a method of interweaving any account of them or their works, much less any criticism on their style, into his history. On my suggesting the example of Hume and Voltaire, who had discussed such topics at some length, either at the end of each reign, or in a separate chapter, he observed, with much commendation of the execution of it, that such a contrivance might be a good mode of writing critical essays, but that it was in his opinion incompatible with the nature of his undertaking, which, if it ceased to be a narration, ceased to be a history. Such restraints assuredly operated as taxes upon his ingenuity, and added to that labour, which the observance of his general laws of composition rendered sufficiently great. On the rules of writing he had reflected much and deeply. His own habits naturally led him to compare them with those of public speaking, and the different and even opposite principles upon which excellence is to be attained in these two great arts, were no unusual topics of his conversation. Preface, pp. 35—38.

The obvious question here is, how history could ever come to have such a specific nature. According to this representation, history might be a thing as defined as a species of animal or vegetable, which must absolutely have always a certain number of precise attributes, and could not have more or less without becoming a monster. But by what sovereign authority was its organization thus definitively fixed, and where are we to look for its pure original type? And even if there were such an original definition and type, and if according to that authority nothing but a continuous narration should be intitled to the denomination of history; of what trifling consequence it would be that this name should be refused to a work, that luminously narrated events, that made intervals in this narration, and filled them with eloquent appropriate reflections and profound reasonings, adapted to make the narration of facts both more striking and more instructive. The writer of such a work might say, I do not care whether you allow my work to be called a history or not; even keep the insignificant term, if you will, sacred to the dry narrator, who has not understanding enough to make important reflections as he goes on; if it is on account of the eloquence and reasoning in my work that the name of history is denied it, I have only to say that I have then written something better than history.

History, as an art, is no more bound up by technical and exclusive laws than oratory or poetry. It is just any mode of narration in which any man chuses to relate to other men a series of facts. It may be written as a mere chronicle, or in a continuous and artfully arranged relation without reflections, or in a narration moderately interspersed with short observations, which cause but a momentary interruption of the story, or in a

form admitting such frequent and large dissertations, as to become, in some sense, a course of historical lectures. These various methods of bringing back the past to view, are adapted to the various kinds of inquisitiveness with which men seek a knowledge of the past. A few may be content with the bare knowledge that certain things happened at certain times; many wish to have the events adjusted into an order which shall exhibit their connection from the beginning to the end; some wish to comprehend the causes and tendencies of events, as well as to be apprised of any remarkable contemporary circumstances, or distinguished men, that without being directly involved in the train of events, had any relation with any stage of them; and a few are even desirous of formal deductions of moral and political doctrines. Excepting perhaps the first of these modes, it would be idle exclusively to appropriate or refuse the denomination of history to any one of them; and especially to refuse the title, if it is deemed a title of dignified import, to such a mode of recording the events of past ages as should tend to explain the causes and various relations, and to enforce whatever important instructions they are capable of being made to yield to the readers; for surely the highest office that history can pretend to execute, is that of raising on ages of the dead a tribute of instruction for the living. We have already said that the wisdom derivable from history is not very copious; but as far as may be, it should seem to be the business of history, to collect all the little streams of valuable instruction in the distant regions of time, (as the rills and rivulets among the remote mountains of Africa are drawn by successive confluence to form the Nile) and bring them down in one fertilizing current on the lower ages.

To say that the ancient historians confined themselves to a straight forward unbroken course of narration, is just the same thing, with respect to its authority in directing our practice, as to say they built their houses, or shaped their cloaths, in this or that particular way: we have always an appeal to the nature and reason of the thing. And we have also an appeal to universal colloquial practice, which may be assumed to be substantially the model for all communications that are to be made from one human being to another by written words. If a man were relating to us any interesting train of actions or events, of which he had been a witness, or had received his information from witnesses, we should expect him often to interrupt his narration with explanatory remarks at least; and if he were a very intelligent man, we should be delighted to hear him make observations, tending to establish important general truths from the facts related. We should positively compel him to do something of this; for we should just as much think of giving the lie

to all he said, as of suffering him to go on an hour without raising some questions, both of fact and of general speculation. And we do not comprehend how written history can be under any law, unless some dictum of pedantry, to forbid it to imitate, in a moderate degree, what is so natural and so rational in a narration made personally by a judicious man to intelligent companions.

Beside the information of the distinguished statesman's opinions on historical composition, the preface contains various interesting particulars of his habits and studies. It appears that his feelings were so far from being totally absorbed by ambition, that his mental resources were so great, and his susceptibility of interest so lively and versatile, that in the intervals of his most vehement public exertions, and during the season in which he seceded in a great measure from the political warfare, he enjoyed exquisitely the pleasures of elegant literature and rural nature. It is no less pleasing than it is unusual and wonderful, to see the simple and cordial feelings of the human being, and the taste of the man of letters, thus preserving their existence amidst the artificial interests and the tumults of a statesman's life, and unfolding themselves with energy in every season of retreat from the political sphere. With a true philanthropist, however, it will be a question of conscience, how far he may innocently surrender himself even to the refined gratifications of imagination and taste, while sensible that very important interests may be depending on his more or less continued prosecution of the rougher exercises of political argument. There is no preserving patience, to hear a man like Mr. Fox, and in such a period as that he lived in, talk of employing himself in preparing an edition of Dryden's works; an occupation in which he might consume, in settling the propriety of some couple of poetical epithets, just as much time as would have sufficed for preparing the outlines of a speech on the subject of parliamentary reform. It would be a fine thing indeed, to see the great statesman solemnly weighing the merits or the meaning of some awkward line, which the poet perhaps wrote half asleep, when driven to finish the 'tale' of verses which some Pharaoh of a bookseller had two or three times sent his imps to demand, for money paid, and perhaps spent in the wine that had imparted the cast of somnolency to the verse in question. Nor is it solely on the ground of his possible public usefulness, that we feel some want of complacency in hearing him exclaim, 'Oh how I wish that I could make up my mind to think it right, to devote all the remaining part of my life to such subjects, and such only!' It will suggest itself that toward the close of his life, there might be, setting out of the question too any labours due to the public,

some other things proper to be thought of, besides the vindication of Racine's poetical merits, and the chastisement of Dryden and others who had not done them justice. Notwithstanding, if all duties and services of stronger claim could have been first discharged, it would have been very gratifying to have received from him that projected treatise on Poetry, History, and Oratory, on the subject of which Lord Holland speaks in these terms.

'About the same time he talked of writing, either in the form of a dedication or dialogue, a treatise on the three arts of Poetry, History, and Oratory; which to my surprise he classed in the order I have related. The plan of such a work seemed, in a great measure, to be digested in his head, and from the sketch he drew of his design to me, it would, if completed, have been an invaluable monument of the great originality of thought, and singular philosophical acuteness, with which he was accustomed to treat of such subjects in his most careless conversations.' Preface, p. 10.

Many persons will be surprised to be informed that Mr. Fox was slow in composition; and this inconvenience was increased, by his extreme solicitude to keep his page clear of any trace of his *trade*, as he should seem to have regarded it, of public speaking. From this solicitude he refused admittance, by Lord Holland's account, to many expressions and sentiments which in a speech would have been eloquent. This will be deemed an unfortunate and injurious fastidiousness in our great orator; for the consequence is, that we by no means find in the writing the whole mental power we know there was in the man. There is a certain bareness, and almost coldness, of style, from which a reader, not otherwise acquainted with the force of his talents, would never learn the irresistible power of his eloquence: in passing along the pages of the work before us, we earnestly, and too often vainly long, for some of those mighty emanations of sentiment which used to set us on fire in hearing him. It were strange indeed, if he considered these living fires as something of too professional and vulgar a kind, to be allowed to impart their animation to history. It were strange if history, because its subjects are chiefly dead men, should be required to preserve a kind of analogy with their skeletons, and be cold, and dry, and still, like them. It is certainly the office of history to shew us 'a valley of dry bones;' but it interests us most by the energy which transforms the whole scene into life.

Many pages of Lord Holland's preface are occupied with a very curious account of the fate of King James's manuscripts, deposited in the Scotch College at Paris. Mr. Fox's inquiries fully ascertained that they were destroyed during the late revolution.

The period of our history, selected by Mr. Fox, was evidently

adapted for what was of course his purpose, to illustrate the nature and basis, and the whole progress of the attainment, of that political freedom which this country since the Revolution of 1688 has enjoyed, notwithstanding many just causes of complaint, in a higher degree than perhaps any other nation of ancient or modern times. The events of that period were of a kind which, contemplated merely as a dramatic scene, containing a certain portion of incident, show, and action, (the only view, unfortunately, in which most of us regard history) had in former years rather a strong effect on the imagination, even when we did not take the trouble to think deeply of the political tendency and result. But in this respect the case will be found to be now greatly changed. What has taken place in our own times, has thrown all the transactions of several centuries past, considered as matter of magnificent exhibition, quite into the shade. It is but very occasionally that the mind catches a momentary sight of the transactions of the times of the Charles's, James, and William, through some opening in the stupendous train of revolutions, wars, abdications, dethronements, conquests, and changing constitutions, which has been moving, and is still rapidly moving, before our eyes. Who will think of going back to trace the adventures of one or two monarchs-errant of former times, when there are whole parties of them up and down Europe, with a sufficient probability of additions to the number? Who will go almost two centuries back to survey a nation risen in arms against a tyrant, though totally ignorant of the true principles of liberty, when they can see such a phænomenon, just springing up in the neighbourhood a few weeks since? The contests of parties in those times, the questions of prerogative, the loyalty or faction leaders, the devising of plans of government, the ravage of armies, the progress of a commander into a despotic monarch, the subsidence of national enthusiasm into the apathy of slaves, are apt to affect us as an old and dull story, at a time when no one cares to buy a map of Europe, or count its kingdoms, or go over the list of its monarchs, or read one page about the nature of its constitutions of government, or ask one sentence about the rival parties in its states, from knowing that a few months may put all such information out of date. On such accounts, as well as from the present indisposition to any study of politics as a science, we have little expectation that the interesting production before us will do more than merely gratify the literary curiosity excited by the name of the great author. The noble spirit of liberty which pervades every part of it, will be flatly offensive to many of his countrymen; and will appear to others as only a kind of high-spirited and patriotic romance, proving that the sanguine temperament of the orator of the

people wonderfully retained his juvenility of opinion in his more advanced age, in spite of the years and the events that have made *them* wiser.

So much of the volume as Mr. Fox wrote, consists of three chapters, of which the first is called Introductory, and contains a brief retrospect of the reign of Charles II, and some of the circumstances of what was named the Common-wealth. The two latter go over about seven months of the reign of James II, and form the commencement of the intended history, which, if the author had lived and enjoyed leisure, would probably have been brought down to a period lower than the Revolution; it does not appear that his thoughts had decidedly fixed on any precise point of time as the limit.

It was not to be expected that any singular novelty either of fact or doctrine should be brought out, in the review of a period so often subject to research and controversial discussion; but we feel, as we did expect to feel, that we go over the ground with a better light than we have done before. There is a simplicity in the opening out of the involved crowd of characters and affairs, which brings both the individual objects, and their relations to one another, more palpably into our sight. We feel how delightful it is to go through an important and confused scene in the company of such an illuminating mind, and how easily we could surrender ourselves to an almost implicit reliance on its judgement. Connected with this extremely discriminative analysis, and distinct statement of facts, the reader will find every where a more unaffected unlaboured independence of opinion, than in perhaps any other of our historians; the author seems to judge freely, as by a kind of inherent necessity; and he condemns, (for indeed this is the duty of his office in almost every page) with an entire indifference to those circumstances to which even historians are often obsequious. He passes sentence on nobles and kings with as little fear, and at the same time in as calm a tone, as the court that summoned, immediately after their death, the monarchs of Egypt. With respect to this calmness, it gives a dignified air to history; yet we will acknowledge that in several instances, in this work, after the indictment and proof of enormous wickedness, we have wished the sentence pronounced with somewhat more emphasis. The mildness of the man, occasionally, a little qualifies in expression the energy of justice; but it only qualifies, it does not pervert it; he most impartially condemns where he ought, and we have only wished, in a few cases, a severer acerbity of language. The criminal charges however are made with a fullness and aggravation, which might sometimes perhaps be deemed to excuse the historian from formally pronouncing

any judgement, as no expression could be found by which the character of the criminal could be more blasted, than it is already by the statement of the crimes.

If the work had been carried through the whole of the selected period, it would have been an admirable contrast and antidote to the parallel part of Hume's history, in point of honesty of representation. Our author justly accuses Hume of a constant partiality to the cause of the tyrants, in his statements and reasonings, and of a base disingenuousness in his observations on the conduct of Charles II, respecting the death of Algernon Sidney; he convicts him of a direct and shameful fabrication of a parliamentary debate in 1685, which debate did not take place, nor any thing like it; and he ascribes to him an almost puerile respect for kings, as such. After all this, we own it requires our whole stock of patience, to read those extremely respectful and flattering expressions which he seeks every occasion, and once or twice goes much out of his way, to bestow, on this historian; expressions which are applied not only to his talents, to which they would be always due, but to his character, to which these articles of accusation, exhibited by his admirer, may prove what sort of moral principles are fairly attributable. The passage relating to the condemnation of Sidney, is a good specimen of our author's decided manner of expressing his opinion, and also of his strange prejudice in favour of Hume's moral qualities.

'The proceedings in Sidney's case were still more detestable. The production of papers, containing speculative opinions upon government and liberty, written long before, and perhaps never even intended to be published, together with the use made of those papers, in considering them as the second witness to the overt act, exhibited such a compound of wickedness and nonsense as is hardly to be paralleled in the history of juridical tyranny. But the validity of pretences was little attended to, at that time, in the case of a person whom the court had devoted to destruction; and upon evidence such as has been stated, was this great and excellent man condemned to die. Pardon was not to be expected. Mr. Hume says, that such an interference on the part of the king, though it might have been an act of heroic generosity, could not be regarded as an indispensable duty. He might have said, with more propriety, that it was idle to expect that the government, after incurring so much guilt to obtain the sentence, should, by remitting it, relinquish the object, just when it was within its grasp. The same historian considers the jury highly blameable, and so do I; but what was the guilt, in comparison, of the court who tried, and of the government who prosecuted, in this infamous cause? yet the jury being the only party that can with any colour be stated as acting independently of the government, is the only one mentioned by him as blameable. The prosecutor is wholly omitted in his censure, and so is the court; this last, not from any tenderness for the judge, (who to do this author justice, is no favourite with him,) but lest the odious connection between that branch of the judicature and the government should strike the reader too forcibly; for

Jefferies in this instance ought to be regarded as the mere tool and instrument, (a fit one, no doubt,) of the prince who had appointed him for the purpose of this and similar services. Lastly, the king is gravely introduced on the question of pardon, as if he had had no prior concern in the cause, and were now to decide upon the propriety of extending mercy to a criminal condemned by a court of judicature; nor are we once reminded what that judicature was, by whom appointed, by whom influenced, by whom called upon, to receive that detestable evidence, the very recollection of which, at this distance of time, fires every honest heart with indignation. As well might we palliate the murders of Tiberius, who seldom put to death his victims without a previous decree of his senate. The moral of all this seems to be, that whenever a prince can, by intimidation, corruption, illegal evidence, or other such means, obtain a verdict against a subject whom he dislikes, he may cause him to be executed without any breach of indispensable duty; nay, that it is an act of heroic generosity if he spares him. I never reflect on Mr. Hume's statement of this matter but with the deepest regret. Widely as I differ from him upon many other occasions, this appears to me to be the most reprehensible passage of his whole work. A spirit of adulation towards deceased princes, though in a good measure free from the imputation of interested meanness, which is justly attached to flattery when applied to living monarchs; yet, as it is less intelligible, with respect to its motives, than the other, so is it in its consequences, still more pernicious to the general interests of mankind. Fear of censure from contemporaries will seldom have much effect upon men in situations of unlimited authority: they will too often flatter themselves that the same power which enables them to commit the harm, will secure them from reproach. The dread of posthumous infamy therefore being the only restraint, their consciences excepted, upon the passions of such persons, it is lamentable that this last defence, (feeble enough at best,) should be in any degree impaired; and impaired it must be, if not totally destroyed, when tyrants can hope to find in a man like Hume, no less eminent for the integrity and benevolence of his heart, than for the depth and soundness of his understanding, an apologist for even their foulest murders.' (pp. 47—50.)

Was it ever understood, till now, that a man eminent at once for the depth and soundness of his understanding, and the integrity and benevolence of his heart, *can* be an apologist (the full evidence of the nature of the facts being before him,) for the foulest murders of a tyrant! Would not that integrity and benevolence of heart have been high in favour at the court of such a tyrant, which should have put in exercise so strong an understanding, to preserve his majesty in a state of entire self-complacency while perpetrating the murder of one of the noblest of his subjects and of mankind? As to posthumous infamy, and the retribution to be inflicted by history, we wonder whether such a thing ever once occurred to the thoughts of a tyrant, who, in pursuing to death a man of such heroic virtue as to have offended or alarmed him, could spurn every human sympathy, defy the indignation of all good men, and find a tribe of courtiers, comprising nobles, prelates,

and scholars, ever ready to applaud his justice. And if by "conscience" is here meant, that sentiment which connects with our actions a reference to a God and a future judgement, it is surely a very hopeful thing, that a man, who can deliberately brave the divine vengeance, should be intimidated from committing a crime, by thinking of the fearful doom which awaits him in the paragraphs of some historian!

In speaking of the fate of Charles I, Mr. Fox, in an argument of great candour and delicacy, disapproves of his execution, on the ground both of justice and policy, but especially the latter. He passes in too much haste over the character of Cromwell, and gives a rather equivocal estimate of it, except indeed as contrasted with that of Washington, whom he takes the occasion, afforded by the partial similarity of the situations of the two men, to celebrate in terms of the highest possible eulogium.

We should hope the notion, that good political institutions will be certain of an efficacious operation, by the mere strength of the dead wisdom, if we may so call it, that resides in their construction, independently of the character of the men who are in the administration of them, has lost its influence on the public mind; if not, the following striking lesson ought to contribute to expel such a vain fancy.

'The reign of Charles the Second forms one of the most singular, as well as of the most important periods of history. It is the æra of good laws and bad government. The abolition of the Court of Wards, the repeal of the writ *De Heretico Comburendo*, the Triennial Parliament Bill, the establishment of the rights of the House of Commons in regard to impeachment, the expiration of the License Act, and above all, the glorious statute of Habeas Corpus, have therefore induced a modern writer of great eminence to fix the year 1679 as the period at which our constitution had arrived at its greatest theoretical perfection, but he owns, in a short note upon the passage alluded to, that the times immediately following, were times of great practical oppression. What a field for meditation does this short observation, from such a man, furnish! What reflections does it not suggest to a thinking mind, upon the inefficacy of human laws, and the imperfection of human constitutions! We are called from the contemplation of the progress of our constitution, and our attention is fixed with the most minute accuracy to a particular point, when it is said to have risen to its utmost perfection. Here we are then at the best moment of the best constitution that human wisdom ever framed. What follows? A time of oppression and misery, not arising from external causes, such as war, pestilence or famine, nor even from any such alteration of the laws as might be supposed to impair this boasted perfection, but from a corrupt and wicked administration, which all the so much admired checks of our constitution were not able to prevent. How vain then, how idle, how presumptuous is the opinion that laws can do every thing! and how weak and pernicious the maxim founded upon it, that measures, not men, are to be attended to!' p. 20.

The historian appears to have examined a great deal of evidence on the subject of the pretended popish plot, as the result of which he gives it as his opinion, that the greater part of those, who were concerned in the iniquitous prosecution of the papists, were rather under the influence of "an extraordinary degree of blind credulity," than guilty of "the deliberate wickedness of planning and assisting in the perpetration of legal murder." But he speaks in the following terms of the stigma which this affair fixed on the nation.

'Yet the proceedings on the popish plot must always be considered as an indelible disgrace upon the English nation, in which king, parliament, judges, juries, witnesses, prosecutors, have all their respective, though certainly not equal, shares. Witnesses, of such a character as not to deserve credit in the most trifling cause, upon the most immaterial facts, gave evidence so incredible, or, to speak more properly, so impossible to be true, that it ought not to have been believed if it had come from the mouth of Cato; and upon such evidence, from such witnesses, were innocent men condemned to death and executed. Prosecutors, whether attornies and solicitors general, or managers of impeachment, acted with the fury which in such circumstances might be expected; juries partook naturally enough of the national ferment; and judges, whose duty it was to guard them against such impressions, were scandalously active in confirming them in their prejudices, and inflaming their passions. The king, who is supposed to have disbelieved the whole of the plot, never once exercised the glorious prerogative of mercy. It is said that he dared not. His throne, perhaps his life, was at stake; and history does not furnish us with the example of any monarch, with whom the lives of innocent, or even meritorious subjects, ever appeared to be of much weight, when put in the balance against such considerations.' p. 33.

It is most melancholy to contemplate a great nation, which not very long before had been animated, in however rude a manner, and however ill instructed in political science, with a high spirit of liberty, which had raised its strong arm against the impositions of a monarch who thought it necessary for a governor to be a despot, and had prostrated him and his armies in the dust, submitting at last to the unqualified despotism of a much more odious tyrant. The view is still more mortifying, when we consider that this tyrant had never performed any one great action, and possessed no one virtue under heaven, to palliate even in appearance his depravity, and lessen, to the people, the ignominy of being his slaves. But it is most mortifying of all to find, that these slaves were beaten and trodden into such fatuity, that they voluntarily abdicated all the rights of both men and brutes, and humbly lauded the master who sported with their privileges, their property, and their blood. No inconsiderable part of this volume consists of descriptions of such national humiliation; and we transcribe a short specimen, immediately following the account of Charles's turning off his

last parliament, with the full resolution never to call another; "to which resolution, indeed, Lewis had bound him, as one of the conditions on which he was to receive his stipend."

'No measure was ever attended with more complete success. The most flattering addresses poured in from all parts of the kingdom; divine right, and indiscriminate obedience, were every where the favorite doctrines; and men seemed to vie with each other who should have the honour of the greatest share in the glorious work of slavery, by securing to the king, for the present, and, after him, to the duke, absolute and uncontrollable power. They, who, either because Charles had been called a forgiving prince by his flatterers, (upon what ground I could never discover) or from some supposed connection between indolence and good nature, had deceived themselves into a hope, that his tyranny would be of the milder sort, found themselves much disappointed in their expectations. The whole history of the remaining part of his reign, exhibits an uninterrupted series of attacks upon the liberty, property, and lives of his subjects.' p. 43.

The most outrageous operations of Charles's tyranny were carried on in Scotland. This work exhibits, in considerable detail, the horrible system of proscription and murder, which has given him a very reasonable claim to the company, in history or any where else, of Tiberius; for so we must be allowed to think, notwithstanding Mr. Fox has taken exception to Burnet's classing these two names together, forgetting that he himself had done the very same thing in an earlier page, which we have already quoted. The following was a tolerable prologue to the tragedy.

'The covenant, which had been so solemnly taken by the whole kingdom, and, among the rest, by the king himself, had been declared to be unlawful, and a refusal to abjure it had been made subject to the severest penalties. Episcopacy, which was detested by a great majority of the nation, had been established, and all publick exercise of religion, in the forms to which the people were most attached, had been prohibited. The attendance upon field conventicles had been made highly penal, and the preaching at them capital; by which means, according to the computation of a late writer, no less remarkable for the accuracy of his facts, than for the force and justness of his reasonings, at least seventeen thousand persons in one district were involved in criminality, and became the object of persecution. After this, letters had been issued by government, forbidding the intercommuning with persons who had neglected, or refused, to appear before the privy council when cited for the above crimes; a proceeding by which, not only all succour or assistance to such persons, but according to the strict sense of the word made use of, all intercourse with them, was rendered criminal, and subjected him who disobeyed the prohibition to the same penalties, whether capital or other, which were affixed to the alleged crimes of the parties with whom he had intercommuned. These measures not proving effectual, a demand was made upon the landholders, in the district supposed to be disaffected, of bonds, whereby they were to become responsible for their wives, families, tenants, and servants: and likewise for the wives, families, and servants, of their tenants, and finally for all persons living on

their estates ; that they should not withdraw from the church, frequent or preach at conventicles, or give any succour, or have any intercourse with persons with whom it was forbidden to intercommune ; and the penalties attached to the breach of this engagement, the keeping of which was obviously out of the power of him who was required to make it, were to be the same as those, whether capital or other, to which the several persons for whom he engaged, might be liable. The landholders, not being willing to subscribe to their own destruction, refused to execute the bonds, and this was thought sufficient grounds for considering the district to which they belonged, as in a state of rebellion. English and Irish armies were ordered to the frontiers ; a train of artillery, and the militia, were sent into the district itself, and six thousand Highlanders, who were let loose upon its inhabitants, to exercise every species of pillage and plunder, were connived at, or rather encouraged, in excesses of a still more atrocious nature.' p. 109.

The next proceeding was analogous, as operating against a whole district, to what we call *swearing the peace* against an individual. The historian makes the following striking observation.

' A Government swearing the peace against its subjects, was a new spectacle ; but if a private subject, under fear of another, hath a right to such a security, how much more the government itself ?' was thought an unanswerable argument. Such are the sophistries which tyrants deem satisfactory. Thus are they willing even to descend from their loftiness, into the situation of subjects or private men, when it is for the purpose of acquiring additional powers of persecution ; and thus truly formidable and terrific are they when they pretend alarm and fear.' p. 112.

The scene becomes more hateful at every step ; till at length we behold one general spectacle of massacre, in which the most infernal riots of cruelty to which military ruffians, fully let loose, could be stimulated, were authorised and applauded by a government, which colleges, and dignitaries, and a large and preponderating part of the nation, adored as of divine authority, and really deserved, as a reward of such a faith, the privilege of adoring. It is after viewing such a course of transactions, that we want expressions of somewhat more emphatical reprobation, in closing the account with this wicked monarch, than those, though very strong and comprehensive, which Mr. Fox has used in the concluding delineation of his character. It was very proper to notice his politeness and affability, his facility of temper, and his kindness to his mistresses ; but we think they should not have been so mentioned, as to have even the slightest appearance of a *set off* against the malignity of his wickedness and the atrocities of his government.

The manner in which Charles's kindness to his mistresses is mentioned, is a remarkable illustration of the importance of personal morality to a historian, as well as to a statesman.

• His recommendation of the Dutchess of Portsmouth and Mrs. Gwyn, upon his death bed, to his successor, is much to his honour : and they who censure it, seem, in their zeal to show themselves strict moralists, to have suffered their notions of vice and virtue to have fallen into strange confusion. Charles's connection with those ladies might be vicious, but at a moment when that connection was upon the point of being finally and irrevocably dissolved, to concern himself about their future welfare, and to recommend them to his brother with earnest tenderness, was virtue. It is not for the interest of morality that the good and evil actions of bad men, should be confounded.' p. 64.

We do not know that any moralist ever forbade a departing criminal to be concerned for the welfare of his surviving companions in guilt, only it would be enjoined that shame and penitence should mingle with this concern ; but every moralist will be indignant at this gentle equivocal mode of touching that vice, by which it is notorious that the example of the king contributed to deprave the morals of the nation, as much as his political measures to exterminate its freedom. It is most signally remarkable, what a careful silence is maintained, in this work, respecting the state of morals during this reign. Is it then no business of history to take account of such a thing? Even regarding the matter in a political view, is the depravity of a people never to be reckoned among the causes, and the most powerful causes, of their sinking quietly under despotism?

The commencement of James's reign, as far as the work before us has illustrated it, was a mere continuation of the preceding, as James, at his accession, graciously promised his subjects it should. This promise was received with grateful joy by a large proportion of the English nation, and by the governing party even in Scotland, whose fulsome abominable address of congratulation is given in this work. Their joy and loyalty were carried to the height of enthusiasm, no doubt, when they found the same infernal work of massacre animated to redoubled activity, and were honoured with the charge of executing an act, which extended, to all persons *hearing* conventicle preaching, the punishment of death.

Though James was a papist, Mr. Fox has proved, by the most decisive arguments, that his grand leading object was the establishment of an absolute despotism ; and that any designs he might entertain of introducing popery, would have been kept in reserve till this was accomplished. Mean while, he much courted the zealous adherents of the established church, and he plainly intimated that they had been found the firmest friends of such government, as that of his father, his brother, and himself. It is strange that a man of Mr. Fox's candour should, throughout the book, have contrived to find the

very same thing. It surely became him, in the justice of history, to have particularised the many noble efforts made by the churchmen of those times, in resistance of the doctrines and the practices of despotism. He ought to have taken notice of what was so zealously done and written, by ecclesiastical dignitaries, in behalf of liberty of conscience, and in prevention of all persecution for religious opinions and methods of worship.

A large space is occupied with the invasions and proceedings of Monmouth and Argyle. The account of the execution of Monmouth is finely written; but the most interesting part of the whole volume, is the account of the last days and the death of Argyle. We should have transcribed this part, but that we are persuaded it will appear in very many publications, and in every work that shall profess to be a collection of the finest passages in the English language. It is a picture, drawn with the happiest simplicity, though with one slight blemish, of one of the most enchanting examples of heroic virtue that history or poetry ever displayed. It is closed with what we felt to be the most eloquent sentence in the whole work.

‘ May the like happy serenity in such dreadful circumstances, and a death equally glorious, be the lot of all, whom tyranny, of whatever denomination or description, shall in any age, or in any country, call to expiate their virtues on a scaffold.’ p. 211.

It is needless to say, that the style of this work is clear and simple in the utmost possible degree. It is in general as correct as it is of any great consequence for a book to be, though a considerable number of little faults could be pointed out; we will only notice one form of expression, which occurs several times and which is obviously wrong; “Argyle *may* have had many motives which are unknown to us.” One or two phrases reminded us of the senate. A reader, with certain classical notions of the dignity to be preserved in every sentence of history, would strongly object to the introduction of Verges and Dogberry, from Shakespear’s *Much Ado about Nothing*, in ridicule of the “vice-chancellors and doctors of our learned university.” But if Mr. Fox might have introduced his humorous illustration in a conversation party of ingenious and intelligent persons, while talking of the very same subject, and all of them would have felt it apt enough, by what rule was he forbidden to suppose, that if written it would please other persons that could not hear him say it?—We join with the whole literary public, in regretting that this work was not destined to be finished.

The volume is made out with about 160 pages of documents, in French.

Art. VII. *Travels in Asia and Africa*; Including a journey from Scanderoon to Aleppo, and over the Desert to Bagdad and Bussora; A voyage from Bombay, and along the Western Coast of India; A voyage from Bombay to Mocha and Suez in the Red Sea; and a journey from Suez to Cairo and Rosetta, in Egypt. By the late Abraham Parsons, Esq. Consul and Factor-Marine at Scanderoon, 4to. pp. 346. Price, 11. 5s. Longman and Co. 1808.

IF this narrative had been published thirty years ago, it would have been received very favourably by the world. The reason alledged for delaying its appearance so long is "the professional engagements" of the Editor, who is son of the late Rev. J. Berjew, of Bristol, brother in law of the deceased, to whom the MS. descended. The work has consequently lost a very large portion of its interest as novel, and of its value as correct. Every part of the globe, within our knowledge, has experienced considerable changes since the year 1774; and descriptions, which at that time were strictly true, have since become notoriously inapplicable, or at least are no longer intitled to credit. A publication of these antiquated descriptions has the double disadvantage of being preceded, and of being preceded by later observations. This is especially the case in regard to Egypt. The military events, which for a while distinguished that country, gave occasion to so many descriptions and histories of it, that we are almost as well acquainted with the river Nile as with the Thames, and with the Delta, as with the counties within a day's journey of the metropolis; the state of the country, also, in consequence of those events, is as completely changed as that of any on the face of the globe. This Volume comprises accounts of two journies: the first from Scanderoon, by the passes of Asia, to Bylan, Karamut, Kapse (the ancient Seleucia), to Latachia and Aleppo; the second in 1774 from Scanderoon by Aleppo and Bagdad, then across Mesopotamia to Helah on the Euphrates, and down that river to Bussora, in the regular course to India by sea, along the coast of Malabar. From Bombay Mr. P. returned to Europe by way of Suez, Cairo, and Alexandria; and died at Leghorn in 1785.

He appears to have bestowed much attention on the natural productions, the climate, and general appearance, of the countries through which he passed; and as physical phenomena are not liable to frequent and violent alterations, we are obliged to him for an acquaintance with many particulars of certain subjects, that had not been so attentively examined by preceding or subsequent travellers. He is not by any means to be considered as a philosophical naturalist; but he derived important advantages which others could not partake, from his official situation, and the length of his abode in various

towns and regions. To a mind previously stored with appropriate knowledge, the course of a journey so extensive, and over regions so interesting, as well by their permanent distinctions and the manners of their inhabitants, as by the remains of their early history, must have suggested many lively and important remarks. We cannot think this praise strictly merited by Mr. Parsons's narrative : it contains a tolerably distinct representation of what the author saw ; but we apprehend that something more will be thought necessary for a work of this kind to obtain distinction, in the present state of knowledge among us. His industry, however, in keeping a very copious journal, is worthy of commendation ; and we would much rather peruse a simple statement of real occurrences, than a work of greater pretensions, arrayed in a style of delusive splendour, and prepared with too much art for the public eye.

The Editor, we doubt not, has discharged his duty with fidelity ; he only professes to have expunged irrelevant and private observations, and to have corrected grammatical inaccuracies. The style of the work, the reader will find as honest and plain, as might be expected from a writer whose education had been chiefly nautical and commercial. The following description of a horde of Arabs in march, will recall the recollection of those patriarchal migrations, the history of which has been the delight of our early years.

‘ It was entertaining to see the horde of Arabs decamp, as nothing could be more regular.

First went the sheep and goatherds, each with their flocks in divisions, according as the chief of each family directed ; then followed the camels and asses, loaded with the tents, furniture, and kitchen utensils ; these were followed by the old men and women mounted on asses, surrounded by the young men, women, boys and girls, on foot. The children that cannot walk, are carried on the backs of the young women, or the boys and girls ; and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, amongst which are some greyhounds. Some tents have from ten to fourteen dogs, and from twenty to thirty men, women, and children, belonging to it. The procession is closed by the chief of the tribe, whom they call emir and father, (emir means prince), mounted on the very best horse, and surrounded by the heads of each family, all on horses, with many servants on foot. Between each family is a division, or space of one hundred yards or more, when they migrate, and such great regularity is observed, that neither camels, asses, sheep, nor dogs, mix, but each keeps to the division to which it belongs, without the least trouble. They had been here eight days, and were going four hours journey to the north-west to another spring of water. This tribe consisted of about eight hundred and fifty men, women, and children ; their flocks of sheep and goats were above five thousand, besides a great number of camels, horses, and asses. Horses and greyhounds they breed and train up for sale : they neither kill nor sell their ewe lambs. At set times a chapter in the coran is read by the chief of each family,

either in or near each tent, the whole family being gathered round and very attentive. On their march a profound silence is strictly observed. If there is happiness in the world, these people seem to enjoy it in perfection; their food being simple, they desire no better; sickness is scarce ever known among them, as they mostly die of old age. The Arabs are Ishmaelites, which they are very fond of telling to Europeans, thinking and indeed, believing, that their origin is not known to the inhabitants of Europe. There are no people who seem so fond, or rather so proud of their origin, as the Arabs. The sheik of our caravan was more inquisitive and particular in his enquiries after European customs, than any Arab or Turk that I had hitherto been acquainted with, which brought him often to my tent, when he would be very communicative. He told me that he was the elder son of the emir, or chief of a numerous tribe; that he had two brethren, who followed the same employment with himself, with each of whom, as well as with himself, there were about one hundred and twenty young men of their tribe; that his father pursued the same occupation in his grandfather's time, though he then resided on the district allotted to the tribe from time immemorial, and which lies on the other side of the desert to the south, about five hundred miles distant from Bagdad; that the district is large from which they migrate, furnishing sufficient herbage for their cattle and flocks, without travelling any considerable distance. That the young men of his and his two brothers' caravans serve for three years; after which they return to the tribe with the money they have saved, where those who are not married procure themselves wives, while an entire new set of men return to serve another three years in the same service, bringing with them a recruit of young camels for the use of the caravan, on which they ride; that himself did not intend to go with them next year, as he designed to marry.' p. 111.

This account is followed by a beautiful little anecdote, which we must not exclude.

'A little Arab girl brought a young antelope to sell, which was bought by a Greek merchant, whose tent was next to mine, for half a piastre. She had bored both the ears, into each of which she had inserted two small pieces of red silk ribband; she told the purchaser, that as it could run about and lap milk he might be able to rear it up, and that she should not have sold it, but that she wanted money to buy a ribband, which her mother would not afford her; then almost smothering the little animal with kisses, she delivered it with tears in her eyes and ran away. The merchant ordered it to be killed, and dressed for supper. In the close of the evening the girl came to take the last farewell of her little pet (knowing that we were to decamp at day break). When she was told it was killed she seemed much surprised, saying that it was impossible that any body could be so cruel as to kill such a pretty creature: on it's being shewn to her with its throat cut, she burst into tears, threw the money in the man's face, and ran away crying.' pp. 112. 113.

Mr. P. gives a dreadful account of the plague at Bagdad, of which 300,000 persons died in the course of four months. He describes this city, very minutely.

It has been a favourite opinion, within our knowledge, that the brutalizing spectacle of public executions might be

advantageously superseded by the solemn and mysterious privacy of the Turkish practice, described by Mr. P. ; we fear that no adequate profit would be made on the side of morals and public feeling, to compensate for the danger, and the apprehension of danger, which it might occasion, in the hands of a corrupt government, to the rights of the community and the security of individuals.

‘During the months of June, July, and August, there have been four officers, and twenty-seven privates of the corps of janisaries put to death, which is done by decapitation at the arsenal, and always at two hours after sun setting. The public know nothing about it until the moment their heads are stuck off, which is announced by the firing a cannon at the arsenal, if a private man ; but if an officer, two cannon are fired at his death. People are not at all surprised when such things happen, it being so common ; nor do any trouble themselves so far as to enquire the cause of their death.’ p. 134.

From Bagdad Mr. P. paid a visit to the Tower of Babel, or Nimrod’s Tower, distant about six hours. It is situated in a vast plain, which is now a mere desert. The materials of this edifice are unburnt bricks, now as hard as stone ; at the distance of every four feet are layers of reeds, four inches thick, as firm and sound as when first inserted. A Jew rabbi, with whom Mr. P. conversed on this subject, described himself as descending from a family that was brought from Jerusalem at the time of the Captivity.

As we have transcribed Mr. P.’s account of a body of Arabs in motion, we shall now insert his description of one of their camps, or moveable cities.

‘At five this afternoon we came to the camp of the most potent Arab prince on the shore of the Euphrates, or Persian gulph ; it is full three miles in length along the banks of the river. I am told there are above eight thousand tents and twenty thousand families ; the tent of the prince is near two hundred feet long and seventy broad. This encampment reaches farther inland than it does along the banks of the river ; it is said to contain near eighty thousand inhabitants, and the cattle of all kinds belonging to it are almost innumerable. We all went on shore here, and walked about an hour. The tents are pitched so as to form regular streets of eighteen to twenty feet broad, which run parallel to each other from the river, quite through the town, with others at right angles in a line with the river, the largest tents being nearest to the river. Here I saw above twenty tame ostriches, with red woollen cloth collars about their necks, and small brass bells. I asked the price of a pair, and was told that they belonged to the prince, and were not to be sold ; they would come to any one by holding up a piece of bread, which they would take out of the hand as gently as a trained spaniel, and suffer any one to stroke their necks’. p. 148.

During his residence at Bussora, a most curious and unusual phenomenon occurred, of which we shall present his own description.

‘March the 15th. (1775) At four this afternoon, the sun then shining bright, a total darkness commenced in an instant, when a dreadful consternation seized every person in the city, the people running backward and forward in the streets, tumbling over one another, quite distracted, while those in the houses ran out in amazement, doubting whether it were an eclipse, or the end of the world. Soon after the black cloud which had caused this total darkness approached near the city, preceded by as loud a noise as I ever heard in the greatest storm; this was succeeded by such a whirlwind, mixt with dust, that no man in the streets could stand upon his legs; happy were those who could find, or had already obtained, shelter, whilst those who were not so fortunate were obliged to throw themselves down on the spot, where they ran great risk of being suffocated, as the wind lasted full twenty minutes, and the total darkness half an hour. The dust was so subtile, and the hurricane so furious, that every room in the British factory was covered with it, notwithstanding we had the precaution to shut the doors and windows on the first appearance of the darkness, and to light candles. At half past five the cloud had passed the city, the sun instantly shone out, no wind was to be heard, nor dust felt, but all was quite serene and calm again, when all of us in the factory went on the terrace, and observed the cloud had entirely passed over the river, and was then in Persia, where it seemed to cover full thirty miles in breadth on the land, but how far in length could not be even guessed at; it flew along at an amazing rate, yet was half an hour in passing over the city. It came from the north-west, and went straight forward to the south-east. The officers of the company’s cruizers came on shore as soon as the cloud had past their ships, and declared that the wind was so violent, and the dust so penetrating, that no man could stand upon the decks; and that after it was over, every place below, on board the ships, was covered with dust. Such a phenomenon never was known before, in the memory of the oldest man now living at Bussora’. p. 164.

We conclude with copying Mr. P.’s account of the Gentoo hospital for animals at Surat: we should hope the reflection comprised in the concluding sentence is not to be strictly taken, though it is highly probable from the known absurdities and inconsistencies of Heathen morals.

‘During my stay at Surat, I rode out most evenings with our worthy chief; and, among other uncommon sights to a stranger, I took notice that many trees had jars hanging to several of the boughs; on enquiring I was told that they were filled with water every evening by men hired on purpose by the Gentoos, in order to supply the birds with drink.

This account excited a desire of visiting the Banyan hospital, as I had heard much of their benevolence to all kinds of animals that were either sick, lame, or infirm through age or accident. On my arrival, there were presented to my view many horses, cows, and oxen in one apartment; in another dogs, sheep, goats, and monkeys, with clean straw for them to repose on. Above stairs were depositories for seeds of many sorts, and flat broad dishes for water; for the use of those birds and insects which might chance to come into the apartment through the windows, which were latticed, with apertures large enough to admit small birds to enter.

I was told by the attendant, that each apartment was cleaned every

morning, the beasts fed and littered once a day, the seeds above stairs winnowed, the dishes washed, and clean water put in them daily ; yet, with all their kindness to the brute species, I am assured by many persons of good credit, that the Gentoos will not bestow half the compassion on the human species in distress, though they should chance to be of their own cast, or their near relations'.

From these extracts, it will be evident that the work is not deficient in curious and amusing details, though it has lost much of its value by keeping ; to many readers a large proportion of it will be new, and to all we can recommend it as authentic.

Art. VIII. *The History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave-trade by the British Parliament.* By Thomas Clarkson, M. A. 2 vols. 8vo. pp. 1180. Price 1l. 4s. Longman and Co. 1808.

MANY of us, in different parts of this kingdom, have had the opportunity of witnessing the exertions of Mr. Clarkson, in behalf of the liberties of Africa ; we have admired the benevolent energy of his character, and appreciated the importance of his services. He is also known to the public at large, as a powerful advocate in this glorious cause, by several masterly and convincing publications. But a considerable number of our readers, and especially the junior ones, are possibly not aware that to the author of this work a greater share of the honour unquestionably belongs, than to any other person, unless one perhaps should be excepted, of having procured the Abolition of the Slave Trade. It is true, he has not raised his voice in the senate ; he has not wielded the authority of a Premier, nor directed the "sweet influences" of the Treasury. But in his youth he dedicated himself to this holy work of humanity with disinterested and heroic enthusiasm ; he has applied his whole life and being to it, with a perennial and unquenchable zeal of which there is scarcely a parallel in the annals of man ; and he has contributed to its interests an immensity of bodily toil and intellectual effort, which elevates him, in point of actual service, above all competition from his most illustrious coadjutors. Of the extent of that service in procuring evidence and arousing the public mind, of the numerous and almost perpetual journies he engaged in for these purposes, of the multitudes whom he solicited and interrogated, of the documents he examined, the perils he encountered, and, in addition to all this, of the obloquy, the mortification, and the disappointment he resolutely endured, our readers could form no just conception from any statement that our limits would allow. In deducing it from a perusal of these volumes, they will be surprised at the dignity to which a character of secon-

dary endowments may advance by a rectitude of aim and a diligence of labour; they will be delighted with the gentleness which the strenuous energy never violates; and they will feel it an honour to their country to have produced the individual, who has deserved so well of human kind, whose example will be cited to future ages as a model of benevolent heroism and a proof of its amazing powers, whose memory will be enshrined in the hearts of nations, and whose name will be pronounced by successions of races with that reverent and affectionate complacency, which we feel in saying, Howard.

A regard to due brevity, and a confident expectation of the general diffusion of this work, induce us to decline attempting an abstract of the information it comprises. We shall attempt little more than giving the outline of its plan, selecting a few specimens of its contents, and hinting at some reflections which it seems particularly adapted to suggest.

The historical form of these volumes is in some respects advantageous to their interest, and in others detrimental. The atrocities of the bloody traffic lose part of their hideousness, and the arguments against it part of their cogency, by their dispersion in different parts of the work, according to the order of time in which they were severally developed, in the process of obtaining and investigating evidence. There is no individual part in which the entire loathsomeness, or the entire argument, is at once presented to view. This however was not necessary, as it has been very sufficiently done in previous publications by Mr. Clarkson and others; and it was impossible for this work to preclude the necessity of consulting others, by embracing the whole of what posterity might wish to possess on the subject, without greatly extending its bulk;—as, for instance, by including in it the Abstract of the Evidence laid before Parliament. The defect is amply compensated by the superior interest which a history possesses, in comparison with an essay. And perhaps there is no other transaction of a general kind, which could so deeply engage the concern and anxiety of a reader in the progressive events which gradually conducted to its accomplishment. Indeed the attention is very much concentrated to a certain point, and the feeling proportionally excited, by the prominence of one character in the history; the zeal and activity of Mr. Clarkson make him the hero of the narrative, and impart to it a biographical attraction in addition to its historical importance; we feel a sympathy with the individual which it is impossible to feel with a multitude, and which at the same time is augmented and ennobled by the reflection, that he is the representative of a quarter of the globe, and that in his successes and disappointments are involved, to an incalculable extent, the honour of our nature and the happiness of our kind.

Mr. C. apologizes for the egotism, which as the historian of his own exertions it has been necessary for him to admit, with a scrupulousness that we do not quite like. We have too high an opinion of him, to suppose that the desire of human applause was in any considerable proportion a motive to his extraordinary labours; and we are persuaded that he makes very little account of attaining it, while contemplating their glorious result. The innumerable and unutterable sensations of delight that expand the breast of a successful philanthropist, the extatic sympathies with the benefited, the sublime consciousness of having created and diffused happiness, of having enriched the human race, of having received the assistance of heaven, promoted its cause, and possessed its favour, cannot leave to him the capability of listening for the applauses of men. Mankind have not preserved to themselves one mode of expressing gratitude, undishonoured by an ignoble appropriation: the obstreperous and the monumental honours which have been shared by such vermin and filth as conquerors and buffoons, may justly be disdained by a pure and dignified virtue. So lofty a character, in our view, is the hero of a divine morality; so much superior is he to the drudges of a cheating ambition, that the object, which to their little souls appears high enough to claim every service and sacrifice, is too mean to excite his activity, obtain his acceptance, or deserve his regard. We therefore protest against any man like Mr. Clarkson paying so much deference to the fastidiousness and envy of the world, as to deprecate and repel an imputation of indecent vanity which no candid or considerate mind would ever think of attaching to him. If Mr. C. had indeed been covetous of praise, he would have had good reason for declining the task his own merits rendered dangerous, beside the expediency of avoiding the imputation. Any other person, supplied with the necessary information, would have been required by common justice and the public sentiment to decorate the character he had to exhibit with such a profusion and splendour of panegyric, as few would have had the merit to deserve, or the delicacy to forego; but in telling his own story, Mr. C. incurred an obligation to admit nothing regarding himself but a plain detail of facts, to the entire exclusion of all those epithets and phrases of compliment, which might justly be expected from an advocate; and even in the sober character of witness, we are afraid he is chargeable with saying too little rather than too much.

The work is properly distributed into chapters, of which the first is introductory: it is intended to display the evil of the Slave Trade, and to explain the circumstances that protected it from abolition. The second traces its history, and gives an account of the opposition made to it at first and at every subse-

quent period by various eminent persons, who are justly considered as forerunners and coadjutors in the exertions to procure its abolition: among these are Ximenes, Leo X, Charles V, Queen Elizabeth, and Lewis XIII. The author continues this account of the resisters of slavery, to 1787, distinguishing them into four classes. The first comprises those writers who expressly or incidentally had assisted in rousing the public sentiment against this traffic; among whom are Godwyn, Baxter, Warburton, Montesquieu, Thomson, and many others consecutively, to the time when it gained an important accession in the truly venerable and excellent Granville Sharp. The great exertions of this first eminent champion for the violated rights of human nature, are detailed in a very interesting narrative. In pursuance of an opinion given, contrary to the popular notion, by York and Talbot, the attorney and solicitor general, in 1729, that neither baptism nor residence in England emancipated the person of a slave, the miserable wretches who had escaped from their owners, relying on that notion, were advertised in the London papers with offers of rewards for their apprehension; they were seized in the streets, and dragged publicly to their ships, or even exposed to sale. Mr. Sharp, having interested himself in behalf of several of these unhappy men, engaged in the study of the law expressly in order to refute the slavish opinion; demonstrated its unsoundness in an excellent essay, and at length succeeded in procuring the solemn and deliberate determination of the maxim, by the highest judicial authorities, That as soon as ever any slave set his foot in England, he became free. To him we owe the exultation of saying, in the memorable words of Cowper,

“Slaves cannot breathe in England; if their lungs

“Receive our air, that moment they are free;

“They touch our country, and their shackles fall!”

‘To him,’ (says Mr. C.) ‘we owe it, that we no longer see our public papers polluted by hateful advertisements of the sale of the human species, or that we are no longer distressed by the perusal of impious rewards for bringing back the poor and the helpless into slavery, or that we are prohibited the disgusting spectacle of seeing man bought by his fellow-man.—To him, in short, we owe this restoration of the beauty of our constitution—this prevention of the continuance of our national disgrace.’ p. 79.

The enumeration of individuals in this class, including Hutcheson, Robertson, Millar, Beattie, Paley, Raynal, Ramsay, Porteus, and many others, closes with the name of the illustrious poet we have just cited.

The second class consists of the Quakers in England, who, from the time of Fox himself had opposed the trade, and who in the middle of the last century, by their yearly meeting, forcibly protested against the principle of it, and

prohibited their people from engaging or in any way assisting in it under pain of exclusion. They petitioned parliament against it, in their collective capacity; and six benevolent individuals of their number, in 1783, privately formed the first association that ever existed in England for delivering the Africans from its enormities.

The third class consists of the American quakers, and their coadjutors, among whom Messrs. Whitfield and Wesley and the Moravian brethren are enumerated; the exertions of the earlier members of this class, and especially of John Woolman, and Anthony Benezet, at length resulted in the formation of a society in 1774, which was afterwards enlarged in 1787, when Franklin was appointed president. William Dillwyn, an American Quaker, resident in England, and one of the six who first associated there, was the medium of communication between the three classes, of the first of which Granville Sharp and Ramsay were the principal representatives.

The fourth class substantially originates with Mr. Clarkson: but he deduces it from Dr. Peckard, Master of Magdalen College, Cambridge, who in discharge of his office as vice-chancellor, in 1785, proposed as a subject for the middle-bachelors' prize essay, "*Anne liceat invito in servitutem dare.*" It was this thesis that first directed the attention of Mr. Clarkson to the African slave trade: and the horrible facts, which he discovered in studying the subject, very deeply affected his mind.

'It was,' (says he,) 'but one gloomy subject from morning to night. In the day-time I was uneasy. In the night I had little rest. I sometimes never closed my eye-lids for grief. It became now not so much a trial for academical reputation, as for the production of a work, which might be useful to injured Africa. And keeping this idea in my mind ever after the perusal of Benezet, I always slept with a candle in my room, that I might rise out of bed and put down such thoughts as might occur to me in the night, if I judged them valuable, conceiving that no arguments of any moment should be lost in so great a cause. Having at length finished this painful task, I sent my Essay to the vice-chancellor, and soon afterwards found myself honoured with the first prize.' p. 209.

For some months, his mind was continually engrossed with the calamities he had described, and with an anxiety that some person should interfere; he "began to envy those who had seats in Parliament, and who had great riches and widely extended connections, which would enable them to take up this cause. Finding scarcely any one at that time, who thought of it," his attention was turned frequently to himself. And though the task "looked so much like one of the feigned labours of Hercules, that" he supposed his "understanding would be suspected if" he proposed it, he presently resolved

on taking the only step which then appeared practicable, and translated his Latin prize essay into English. Before this was completed, he accidentally met with a quaker, an old acquaintance, who introduced him to William Dillwyn, and James Phillips the bookseller, of George Yard, Lombard Street.

'How surprised,' (says Mr. C.) was I to hear in the course of our conversation of the labours of Granville Sharp, of the writings of Ramsay, and of the controversy in which the latter was engaged, of all which I had hitherto known nothing! How surprised was I to learn, that William Dillwyn himself, had two years before associated himself with five others for the purpose of enlightening the public mind upon this great subject! How astonished was I to find that a society had been formed in America for the same object, with some of the principal members of which he was intimately acquainted! And how still more astonished at the inference which instantly rushed upon my mind, that he was capable of being made the great medium of connection between them all. These thoughts almost overpowered me. I believe that after this I talked but little more to my friend. My mind was overwhelmed with the thought that I had been providentially directed to his house; that the finger of Providence was beginning to be discernible; that the day-star of African liberty was rising, and that probably I might be permitted to become a humble instrument in promoting it.' pp. 215—216.

The fourth class, further continued to 1787, includes the persons who became strongly and effectively interested in the cause of the Africans, through the agency of Mr. Clarkson: among these were Bennet Langton, Lord Barham (then Sir Charles Middleton) Sir R. Hill, &c. &c. But the most important acquisition, in every respect, was the man whose great and persevering exertions, whose united ardour and prudence, whose unrepurchased and saintly character, whose political influence, and whose pre-eminence of public service to the cause, have associated his name indissolubly with its struggle and its triumph. The dignity which accrued to it from possessing him as its avowed patron, his presiding wisdom, and the invaluable and indispensable services he rendered it in parliament, would alone have justly merited for him that highest rank among its supporters which the public admiration has always given him: in addition, we believe that his actual labours in its behalf have been scarcely second to those of any man, excepting Mr. Clarkson himself. Just before the first interview with Mr. Wilberforce, our author had, in a sudden ebullition of zeal, and among a party of friends to the cause of Africa, declared himself ready to devote his life entirely to it. The account he gives of his temporary hesitation, when he had an opportunity of calm and solitary reflexion, of the variety of feelings that agitated him, and of his final unalterable decision, is exceedingly interesting. The sacrifice of what he calls his prospects in the church, which on account of his

connections were brilliant, staggered him, he acknowledges, more than any other consideration.

'When the other objections, which I have related, occurred to me, my enthusiasm instantly, like a flash of lightning consumed them: but this stuck to me, and troubled me. I had ambition. I had a thirst after worldly interest and honours, and I could not extinguish it at once. I was more than two hours in solitude under this painful conflict. At length I yielded, not because I saw any reasonable prospect of success in my new undertaking (for all cool-headed and cool-hearted men would have pronounced against it), but in obedience, I believe, to a higher Power. And this I can say, that both on the moment of this resolution, and for some time afterwards, I had more sublime and happy feelings than at any former period of my life.' pp. 229, 230.

On the 22nd of May 1787, Mr. Wilberforce having pledged himself to bring forward the subject in Parliament, the representatives of the four classes, which Mr. C. has so carefully distinguished, united in forming "the Committee for effecting the Abolition of the Slave Trade". It consisted of twelve members, chiefly of the benevolent Society of Friends, whose names are specified. On their unwearied exertions and vast services, as well as on those of "their parliamentary head," Mr. Wilberforce, the author confers a brilliant eulogium, equally honourable in the bestowment and the desert.

In order to elucidate the origin, distinct progress, and confluence of these classes, Mr. C. has delineated them in a map as so many streams uniting in a mighty river.

Our account of this part of the work has been the more ample, because it describes the origin of that inestimable Committee whose proceedings and success the remainder is devoted to record, because it refers peculiarly to individual history, and is new to the public. We owe it to Mr. Clarkson to say something more of his personal labours; and both our duty and our feelings require of us some further reflections, while attending, in the discharge of our office, on the complete extinction of the most monstrous combination of crime and suffering that ever disgraced and afflicted human nature.

(To be concluded in the next Number.)

Art. IX. *Aggiunta ai Componimenti Lirici de' piu illustri Poeti d'Italia*, scelti da T. J. Mathias. 3 vols. 12mo. pp. 700. Price 1l. 11s. 6d, bds. Becket. 1808.

THE study of Italian literature, after being neglected, if not disdained, during the greater part of the eighteenth century, has lately been revived in England. The Tuscan muses were the delight of our elder poets; the pages of Chaucer and Spenser, and even of Milton and Dryden, sparkle with Italian graces; Fairfax's *Godfrey of Bouloigne*, from Tasso, is the fourth translation in our language, and only

ranks below the Homers of Pope and Cowper, and the Virgil of Dryden. Prior and Pope, with reverence be it spoken, being writers of brilliant taste, but cold imagination, formed their style after French models; the former was a tolerable imitator of Fontaine, the latter a disciple of Boileau, whom he transcended in almost every excellence that was common to both. The works of these two masters became the lessons in a school of English poetry, which lasted till the days of Cowper, who, with a spirit truly British, overleaped every limit of precedent, and stood forth, like his own Adam whom he saw in a dream,* a plain, uncouth, unfashionable figure, compared with Pierian *petits maitres*, but a man of might, and muscle, and majestic stature, worthy to be the progenitor of a new and nobler race. We do not say that the imitators of Cowper have been superior to those of Pope, or any other of the herd; but we affirm, that since the publication of "The Task," there has appeared more good poetry than had been seen before it from the death of Pope; for Cowper's successful sallies of unfettered genius have inspired a generation of bards, far superior to the Whiteheads, and Wartons, and Langhorns of the last age, to follow the impulse of their own independent minds in the paths of originality. In this resumption of poetical powers, the Italian language has again been cultivated, as a field containing inestimable treasures, which enriched our earlier, but were hidden from our later forefathers.

The names of Dante, Petrarch, Ariosto, and Tasso, are well known in this country; but those who have only read their works in our popular translations, are little aware of their merits. Of Petrarch there neither is, nor can be, a good translation in our language, or any other; and of Ariosto and Tasso, *done into English* by Hoole, though the interest and ingenuity of the narratives may command attention, we must say that in every page we find the silver tongue of Italy transmuted into lead. There are several translations of Dante's *Inferno* of respectable merit.

Among the living promoters of Italian literature, the editor of these volumes deserves the highest rank. He has published a series of elegant and useful works in this neglected language, and in the "*Componimenti lirici de' piu illustri Poeti d'Italia*," and in these "*Aggiunta*," which form a supplement to the former, he has collected six volumes of lyric poetry, which perhaps could not be equalled in any other modern language. In these he has introduced to his countrymen poets, whose names had scarcely been heard before in England, yet were worthy to be enrolled with the

* We do not recollect in which of his letters Cowper relates this incident of a dream.

most illustrious of antiquity. It would perhaps be impossible to select, from all our poets of former days, six volumes of *English lyrics*, (for we confine the superiority of Italy to *lyric poetry alone*) in every respect equal to these. Dryden, Collins, and Gray, are unquestionably before all our other writers of odes, yet all their pieces of permanent and unchangeable value might be comprehended in the compass of *one* of these little volumes; and we might almost safely defy any editor to make up *two* more of similar worth, among all the works of all the other dead. We would not depreciate either our countrymen or their language; their mother-tongue and their mother-wit are at least equal to those of Italy and her modern sons; but we would stimulate our *living* poets to study these models of lyric excellence, and endeavour, not to imitate them, but to rival and transcend them, if possible, by *original models of their own*, of equal or surpassing grace, freedom, eloquence, and energy, combining all the beauties of thought with all the harmonies of expression. All this is possible in the English language, but it has, perhaps, only once been accomplished,—in “*Alexander's Feast*.”

Our limits neither permit us to particularize the contents of these volumes, nor to distinguish the merits, or even enumerate the names of the authors, from whose well-cultured fields, “*nelle piagge di Pindo*,” these flowers of poesy have been gathered with curious and exquisite taste, by Mr. Mathias; who is himself not only a zealous and almost enthusiastic admirer of the muses of Arno, but who can add with great justice, “*Ed io anche son Poeta*.” The *Componimenti lirici* consisted of “*Canzoni di maggior carmi e suono*,” and “*Sonetti*,” in these *Aggiunta*, “*Canzonette*” and “*Ariette*” are admitted.

The Italian *Canzone*, or greater Ode, consists of any series of regular stanzas, composed principally of lines of eleven and seven syllables, diversified and disposed according to the pleasure of the writer; and on account of the richness of the language in rhymes, the latter are allowed more frequently to recur, and the stanzas may be constructed of greater length, than would be tolerable in English; but corresponding rhymes are not permitted to be repeated in any two stanzas, however distant, of the same piece. The *Canzone*, after the example of the elder writers, is often concluded with a *portion* of a stanza, in which the subject is either summed up, or the poem itself is addressed by the author, and commissioned whither to go, or what to perform. Petrarch's fine ode, intitled the “*Visions*,” is thus gracefully terminated;

Canzon, tu puoi ben dire,
Queste sei visioni al Signor mio
Han fatto un dolce di morir desio.' *Aggiunta*, Vol. I. p. 93.

Guidi,¹ however, has composed Canzoni in irregular stanzas, regardless either of rhyme or the wonted measures; yet, as one of his commentators has said, "none but a Guidi ought to write such lawless verses." The rules and nature of the *Sonnet* have been better understood than obeyed in this country, and we shall not expatiate on either. *There is not one popular sonnet in the English language*. This is a striking and singular fact; and we might almost infer from it, that there is something in the rigid structure of the *legitimate Sonnet*, which our free-born tongue disdains, and which it will not or cannot submit to practise. The *Canzonette* and *Ariette*, introduced by Mr. Mathias in the "*Aggiunta*," so nearly correspond with our lesser odes and songs, that no particular observation concerning them is necessary; except that the Italians have carried each to the highest perfection, and our countrymen have still great room for improvement in both.

Though there are splendid specimens, in this collection, from the works of Dante, Petrarch, Ariosto, and Tasso, we shall purposely pass over these celebrated names, and say a few words only concerning the most eminent among the numerous band of poets, unknown almost in our island, whose productions constitute the chief worth of these volumes. One proof of the mature excellence of the Italian language, we may premise, is that it has proved itself, during five hundred years, less liable to change than any other European tongue. Dante is scarcely more antiquated than Milton, to his native readers; and while Chaucer is almost unintelligible to Englishmen, Petrarch, his contemporary, is the standard of purity of speech in this fifth century of his fame. We proceed to notice a few of the most distinguished of the Lyrists before us.

Gabriello Chiabrera acquired a prodigious reputation by his diversified talents; and his works, especially his Canzoni, are not much less esteemed at the present day among his countrymen, who certainly ought to be the best qualified to judge of his merits. He said of himself, that "he followed the example of his fellow-citizen, Christopher Columbus, who determined to discover a new world, or to perish in the attempt."—The "new world" of poetry which Chiabrera discovered, was the "old world" which had been colonized and cultivated by the Greeks and Romans; and with its treasures he abundantly enriched his native land and his native tongue. We think, however, that there is generally

more violence than fervour, and more art than nature, in his strains. We find two short heroic odes of his, in the first volume of these "*Aggiunta*," in *each* of which occur the similes of a *torrent* and a *lion*, indicating a miserable sameness, if not sterility of thought.

Vincenzio Filicaja had drunk deeply both of the stream of Helicon, and of

‘Siloa’s brook, that flow’d
Fast by the oracle of God.’—

The fire of the muses and the fire of the altar equally burned in his bosom, and sparkled through his song. No poet ever more successfully followed the steps of the inspired writers, in their paths of highest elevation, or deepest humility. His poem in the *Compenimenti* on “the majesty of God,” and that addressed to “Sobieski king of Poland,” (vol. i. p. 118.) but more especially his two incomparable odes on the “Siege and Deliverance of Vienna,” in the *Aggiunta*, display his powers in all their glory and perfection. There is wonderful energy and pathos in his language; and the figure of *repetition*, as in the sacred Scriptures, is frequently and most felicitously employed. We think that Filicaja might be *well*, though not *easily* translated into English; only half as much can be said of some Italians of the highest order, among whom we may mention Petrarch, whose odes and sonnets it would *not be easy* to render *at all*, and impossible to render *well*, in any other words, nay, we may say in any other sounds, than his own.

Benedetto Menzini is a favourite with Mr. Mathias. His Anacreontics may be as excellent as any thing of the kind, among the moderns; but we prefer, perhaps from moral feeling, his larger poems, in some of which there is a noble strain of serious thought.

Celio Magno is one of the most pathetic of all poets. His Canzone on the long-lamented death of his father in the *Componimenti*, and that written in contemplation of his own decease, in the *Aggiunta*, breathe such transporting tenderness, that the mind, possessed with a melancholy more delicious than gladness, resigns itself wholly to the charm, and dwells and doats on chosen passages, without strength or desire to leave them. Can any mortal man read such lines as the following only once?

‘Lasso me, che quest’ alma, e dolce luce,
Questo bel ciel, quest’ aere, onde respiro,
Lasciar convegno: e miro
Fornito il corso di mia vita omai.

E l’ esalar d’ un sol breve sospiro
A’ languid’ occhi eterna notte adduce:
Nè per lor mai più luce

Febo, o scopre per lor più Cintia i rai.—*Aggiunta*, vol. i, p. 178.

• Oh ! di nostre fatiche empio riposo,
 E d'ogni uman sudor metta infelice ;
 Da cui torcer non lice
 Pur orma, nè sperar pietade alcuna !
 Che val, perch' altri sia chiaro e felice
 Di gloria d' avi, o d' oro in area ascoso,
 E d' ogni don giojoso,
 Che natura può dar larga, e fortuna,
 Se tutto è falso ben sotto la Luna ?—p. 179.

These most beautiful and affecting lines contain no thought which has not been a thousand and a thousand times expressed ; yet their influence is enchanting, for they realise in a moment, mingled with mysterious delight, that ineffable fear of death, which is interwoven with life, and which is natural to *all* men : for “willing” as “the spirit” may be to “depart and to be with Christ, which is far better,” its frail companion shudders at a change which consigns *her* to worms, and darkness, and dissolution ; “the flesh is weak,” and it trembles into dust.

Fulvio Testi is a sprightly, elegant, and high-minded writer ; the Horace of modern Italy.

Carlo Innocenzo Frugoni is learned and laboured ; his talents were considerable, and he appears to have improved them to the highest advantage.

Alessandro Guidi is crowned by Mr. Mathias with the thickest laurels, and we are willing to concede to him all the glory that is due to one of the vainest and sublimest of poets. He speaks of himself frequently, and always in strains so boastful, that he would appear utterly disgusting and contemptible, did he not sing his own praises in language so captivating, and with such genuine dignity of thought and splendour of imagery, that we either forget or forgive the egotism of the man in the overwhelming majesty of the poet. He actually seems to speak the truth ; and the truth is never offensive when we believe it heartily, unless it condemns ourselves. Airy grandeur and irresistible impetuosity are the characteristics of his style ; his genius is Grecian, his spirit Roman.

Our limits will not permit us to enlarge this brief catalogue ; but concerning most of the remaining bards, whose works have contributed to enrich these volumes, Mr. Mathias has given brief notices in the *Aggiunta*. We wish that both these, and the arguments of some of the poems, had been more copious. Explanatory notes will be much wanted, in many places, by general readers. Mr. Mathias's prefaces to both works are rather declamatory than critical ; and the eloquent editor of these excellent miscellanies can praise with as much vehemence of panegyric, as the celebrated au-

thor of the *Pursuits of Literature*, (whoever he may have been) could censure with violence of invective. Of such a publication as the present, no specimen can be offered as a pledge of the merits of the whole; we therefore forbear to quote; and we shall particularize nothing except the paraphrase of Dryden's "*Alexander's Feast*" by *Angelo Mazza*, at the end of the first volume. The inimitable original is lengthened and weakened in every part: and whatever has been added to it has taken away from it, as every grain of alloy lowers the standard worth of gold as much as it increases its bulk. There are however many striking passages in the translation, which do honour both to the English and the Italian Poet.

To the last Volume of this work there is an Appendix, containing two short dissertations on the Sonnet and the Canzone, which will be found amusing and useful.

It would be injustice to close this article without acknowledging the merit of Mr. Mathias's own Italian Verses, which are given as preludes to several of the divisions of this work.

The volumes are more correctly printed than works in foreign languages commonly are in England*; but we think that the punctuation is in general too loose, and sometimes very defective.

Art. X. *Zoography; or, the Beauties of Nature displayed*. In Select Descriptions from the Animal and Vegetable, with Additions from the Mineral Kingdom. Systematically arranged. By W. Wood, F. L. S. Illustrated with Plates, designed and engraved by Mr. William Daniell. Three Vols. 8vo. Price 3l. 13s. 6d. bds. Cadell and Co. 1807.

IT has often been a subject of wonder to us, that so large a proportion of the various publications, on natural history, should be disfigured by the introduction of plates executed in a very inferior style. The older, and indeed many of the more modern naturalists, appear to have been of opinion, that similarity of form and colouring was sufficient; they have not been aware, that, in order to have an outline really correct, it should be correctly *drawn*, and that the wavering and uncertainty of an inexperienced or unscientific pencil, the incessant transition of the eye, from the object to the drawing, and from the drawing to the object, and the unavoidable hesitation of outlines or shadowing made by mere dint of labour and close copying, must necessarily make a drawing, however apparently accurate the resemblance may be, grossly defective.

* An edition of the "*Orlando Furioso*," printed in Germany, lies before us, at the end of which there are eight pages of "*Errori*;" and really we might almost add that these are the most correct pages in the book, since in them, every other word at least is right.

To notice all the various instances which might be quoted in support of our observation, would lead us into a tedious and unnecessary detail. We shall, however, mention one, from a publication of high and deserved celebrity. In a volume of Shaw's Zoology, now before us, there is not a single subject well drawn, nor a single bold and decided outline; we certainly do not mean to dispute the general truth of the representations; but we contend that they would have been much more correct, if they had exhibited the firm and free execution of the experienced artist.

Some of our readers, who are unacquainted with the technicals of art, may possibly not be aware of the precise force of the word *drawing*, in the sense in which we use it. We cannot explain our meaning better than by requesting them to compare the Horse, the Lion, and the Elephant, as given by Shaw, with the representations of the same animals by Johnson and Bewick.

Execution may, however, be carried too far; we would much rather see the outline vulgar, than affected or extravagant. It may be urged with peculiar emphasis, in reference to subjects of Natural History, that Art should never predominate over Nature. We have been sorry to find this frequently the case in a publication of considerable merit, the Cabinet of Quadrupeds; with some exceptions, particularly in the two or three latter numbers, the engravings of this work are admirable as specimens of art, but in too many instances the fidelity of the Naturalist is sacrificed to the skill of the Artist.

The volumes before us we are disposed to consider chiefly as a work of art; the plates, sixty in number, display a combination of science and execution, fidelity and feeling, that we have rarely seen equalled. It is difficult to say, whether Mr. Daniell, the designer and aquatinter, has given greater proofs of his talents, as an accurate observer and faithful copier of nature, or as a master both of the theory and practice of his art. This high commendation is equally merited, whether the subject represented be of the Animal, the Vegetable, or the Mineral kingdom.

Of the literary part, we shall not say much; notwithstanding the introduction of a short Linnean specification, the work is decidedly of a popular kind. Mr. Wood's descriptions, though ample and satisfactory, are familiar; and were it not for the expensive manner in which the book is got up, we should be inclined to recommend it as the best existing treatise on Natural History, for common and general use. We have been especially gratified by Mr. W.'s expressions of indignation against the detestable and useless barbarities of Spallanzani,

and of others scarcely less sanguinary in their experiments on living animals.

We shall only add the following extract from Mr. Wood's account of the Rostrated Charodon.

"This expert marksman was first introduced to our notice by Mr. Hommel, governor of the hospital at Batavia, who informs us that it frequents the sides of rivers in India, in search of food; and the manner in which it takes its prey is most singular. When it sees a fly on the plants which border the stream, it approaches in a very slow and cautious manner, till it arrives within four, five, or six feet of the object, and there rests for a moment, perfectly still, with its eyes directed towards the fly. When the fatal aim is taken, the fish shoots a single drop of water from its mouth, with such dexterity, that it never fails to strike the fly into the water, where it soon becomes its prey. The fish never exposes any part of its mouth out of the water, though it frequently shoots a great many drops, one after another, without leaving its place."

Art. XI. *Lectures on Experimental Philosophy, Astronomy, and Chemistry*; intended chiefly for the Use of Students and young Person. By G. Gregory, D. D. Doctor in Philosophy and the Arts, &c. Vicar of West-Ham, &c. Author of the *Economy of Nature*, &c. 2 vols. 12mo. with many Plates. Price 13s. bds. Phillips. 1808.

A FEW months ago the Editors of certain newspapers very fortunately discovered, and very laudably proclaimed, that "the late excellent and lamented Dr. Gregory left behind him, as a legacy to the public, two valuable works," one of which is now before us, and the other, intitled "Letters on Composition" is soon to follow. Duly thankful for this disinterested intimation, we waited with a proper degree of impatience for the payment of the legacy; but what was our surprize to find, that the portion of it which we have just received was no longer the property of the testator, having been sold, long before his death, to our children and their school-fellows! As it is probable our readers are not much accustomed to this singular species of bequest, we proceed to explain the statement. About eight years ago, an useful periodical work made its appearance, under the title of "The Monthly Preceptor;" and was continued in monthly numbers, consisting of miscellaneous information, scientific and literary, prize essays, &c. till, at the expiration of three years, it extended to six volumes, and received the appellation of the "Juvenile Library." On comparing the *Lectures on Natural and Experimental Philosophy* inserted in this work, with those which now appear under the respectable name of Dr. Gregory, we found that by far the greater number of the Lectures were copied from the former publication, with a few omissions of sentences and paragraphs, but with scarcely even a verbal alteration in the matter that is retained; that most of the others were principally extracted from the same work with various transpositions, alterations, and additions, to adapt them to the present or rather the more recent state of science; and that not more than five Lectures, out of thirty-four, belong exclusively to the republication. We are indeed told in the Preface, that "Some parts of these Lectures were formerly presented to the world in a periodical publication; but the majority of them have been re-written,"

&c. ; but we leave our readers to decide whether this is the kind of avowal, either in form or substance, which ought, under the circumstances we have stated, to have been presented to the public.

Of the Lectures themselves we are disposed to speak generally with approbation : they exhibit, on the whole, a clear view, though necessarily a superficial and somewhat imperfect one, of the respective subjects on which they treat. In the original composition, they display a degree of talent quite sufficient to justify their re-appearance in the present form. Taken altogether, they are certainly improved : though there are some omissions (as Aberration) for which we cannot account, and a few passages are even now retained that would admit of correction. In both editions we find the following apostrophe appended to some reflections on the minuteness and velocity of light ; " O Philosophy, it is thou *alone* that canst teach mankind humility." We should be sorry to believe that this was the deliberate sentiment of the Vicar of West-ham. A note in the new Edition contains this needful and luminous commentary on " what is called a stop-cock."

' A stop-cock is exactly like the common cocks used in beer barrels, &c. — When turned one way there is an orifice through the stopple, which if we turn one way it then admits the air, or any fluid ; when turned the other way it is solid, and stops the passage.' Vol. I, p. 71.

Is it possible that the author of *Essays, Historical and Moral, The Life of Chatterton, The Economy of Nature*, and especially the bequeather of " *Letters on Composition*," should be chargeable with such gross violations of good taste and perspicuity ?

A new series of the *Monthly Preceptor* is announced for publication, and Sir Richard Phillips assures us, in the *Monthly Magazine*, that the "*same Editors*" are engaged to conduct it. Yet a very material part of the former series is now ascribed to " the lamented Dr. Gregory."

What are we to understand, or to conjecture, from comparing these declarations ?—that a cheat has been put upon the public ? that these Lectures are the fabrication of some anonymous literary drudge, and that the imposing name of G. Gregory, D. D. Doctor in Philosophy and the Arts, &c. &c. &c. has been disgracefully purchased, or iniquitously stolen ? Surely not ; for if it were possible to imagine that this has been the case in the present instance, it would be a natural consequence to suspect the genuineness of several other works, attributed to Dr. Gregory, as for instance, the "*Dictionary of Arts and Sciences*," and even the valuable legacy, intitled, "*Letters on Composition* !"

Art. XII. *On the Propriety of preaching the Calvinistic Doctrines, and the Authorities for that Practice.* A Sermon preached at Leicester, May 20th, 1807, at the Visitation of the Archdeacon. By the Honourable and Rev. H. Ryder, A. M. Rector of Lutterworth. 8vo. pp. 56. Price 1s. 6d. Payne, 1807.

THIS discourse is founded upon Titus ii. 11. 12, 13. *The grace of God which brings Salvation*, &c. from which Mr. R. proposes to consider, what it is to preach the Gospel ? He is of opinion, that a *complete model* of preaching cannot be found in the discourses of our Lord, the Acts of the Apostles, or the general epistles of the New Testament,

on account of the difference between the circumstances of the parties whom Christ and his apostles addressed, and those of the members of our established church, whom he considers as regenerated by baptism. "A more general and practical rule of preaching," he thinks, "may be obtained from the epistles of Paul to Timothy and Titus." The practice of preaching on the doctrine of predestination he disapproves, and he does not consider the 17th article of the Church as Calvinistic; but he wishes his brethren "to make their hearers sensible of their need of a Redeemer; to expatiate on the wonders of redeeming love; to represent our *conditional* admission, through faith and repentance, to a share in the merits of Christ's atonement; and to shew that our ability to fulfil these conditions is only by the aid of the Holy Spirit." In support of his views he appeals to some of "the fathers of the primitive church," Clement of Rome, Cyprian, and Chrysostom, and to the book of Homilies set forth by the English Reformers, which he recommends as a pattern of preaching. The author delivers his opinions calmly, and without invective against those who differ from him. It is not necessary for us to engage in any discussion of them, or to separate those parts of the performance which truly deserve commendation from others that are exceptionable. His apprehension of evil tendency in the preaching of other clergymen seems to us in a great degree founded in misconception; who are they, we ask, whom the author by implication charges with "administering the balm of comfort and security, by suggesting the idea of irrespective predestination, or striking terror by raising the spectre of reprobation?" We could wish Mr. R. to make himself better acquainted with the practice of those whom we apprehend he condemns; if to his seriousness and good intentions he were to add a little diligence of investigation on this and some other points, the prejudices he seems to entertain against his Calvinistic brethren might be a little diminished, though he should incur no hazard of conversion to their system.

Art. XIII. *An Essay on the Inspiration of the Holy Scriptures*, and a Short Dissertation on Family Worship. By William Nelson; with Notes, by Alexander Bower, Author of the Life of Dr Beattie. 12mo. pp. 102. Price 1s. 6d. Williams and Smith. 1808.

AS this is a posthumous publication, Mr. Bower prefixes some account of the author, who was a medical gentleman at Edinburgh. In the early part of his life, he was a professed Deist, "who talked of morality," as he says, "in high strains, and practised immorality with a high hand." While "he was diligently reading the Scripture with a design to overthrow it, he was convinced of the truth of Revelation," and associated, for some time, with the followers of the late Mr. Whitfield in London.

The object of the Essay before us is to establish the *plenary* inspiration of the Scriptures. The view Mr. N. maintains is, "That the prophets and apostles were inspired with the knowledge of every fact they record, every prediction, doctrine, and precept, they were to publish, and with the language in which they were to be delivered." This position, which is more than Christians in general would think it necessary to contend for, is defended by a reference to the promise of inspiration given to the prophets and apostles, to their own testimony on the subject, and to the nature and importance of the mission with which they were charged. The author has

stated his ideas with perspicuity and force; and, without entering deeply or critically into the subject, has produced such solid and indubitable proofs of the inspiration of the word of God, as are well suited to establish the faith of certain readers who have not opportunities to pursue more learned investigations. Adverting to the objection urged from the various readings, the author justly observes that the variances are exceedingly trivial. His remarks on this subject remarkably accord with those of the learned Bentley in his reply to Collins, though it does not appear that Mr. N. had seen that valuable tract.

The Dissertation on Family Worship is sensible and striking. The Notes to the Essay, by Mr. Eower, discover his acquaintance with theological and philosophical subjects, and will assist the views of young readers, to whose perusal we may safely recommend this cheap publication.

Art. XIV. *Observations respecting the Grub*: a paper read to the Holderness Agricultural Society, by William Stickney. pp. 22. Price 1s. 6d. Harding.

Art. XV. *On the Improvement of Poor Soils*, read in the Holderness Agricultural Society, with an Appendix and Notes. By John Alderson, M. D. pp. 34. Price 2s. Harding 1807.

THESE pamphlets, though they do not present much information or novelty, are pleasing specimens of the laudable spirit of improvement and inquiry that prevails among the more enlightened of our agriculturists. The grub is the fly known by the common names of *Tom Taylor*, or *Father Long-legs*, in its vermicular state. Mr. Stickney details various experiments to ascertain the season and stage of its growth, voracity, and maturity; as well as the means best adapted for diminishing its ravages. It was not found, however, that any substance which could be applied to the soil on a large scale, would destroy the grub; and the best preventative seems to be early sowing, "for the plants of early sown wheat generally acquire such a degree of strength, before the grubs are in being, which is about the first month of the year, that they will not be in danger of sustaining much injury, even should these vermin be numerous." "It is a happy circumstance for the community that man is not the only animal that seeks the destruction of the grub; it has other enemies, and of these rooks are the principal. The jack-daw, the lap-wing, and some of the gull tribe, are likewise considerable enemies to the grub; as is also the starling, for which it is food not only in the grub, but likewise in the fly state."

Dr. Alderson's essay, being necessarily compressed into the compass of a discourse delivered at the meeting of a society, could not embrace the great variety of argumentation and experiment of which his subject would admit; but we are surprised that, in his enumeration of the methods best calculated for the improvement of poor soils where lime and manure cannot be had, he has said nothing of the simple but useful operation of paring and burning; especially as he illustrates the propriety of a due mixture of earths by an inference from the process of fusion. "If I put pure clay, chalk, or flint * into a crucible, and place it in the hottest part of a

* Dr. A. uses this word here, and throughout the pamphlet, as signifying sand, the latter being considered as flint divided into minute particles; this is very improper, we conceive, because unintelligible to the farmer.

furnace, no alteration or change takes place; it will indeed lose the water or air that was attached to it, but the earth will remain the same, for it is perfectly irreducible: if, however, I mix them in certain proportions, and then apply the same degree of heat, they will liquify, and their particles, intimately combined, will form a mixed mass with properties distinct from each in its simple state. Now the operations of vegetable life resembling the chemical processes of combustion, may not a due mixture of those earths, when presented to the mouths or radicles of plants, render them equally capable of being absorbed and converted into food, as they are of being fused or rendered liquid by fire?—for if the contact of these different particles of earth be alone necessary to enable the fire to produce the wonderful difference between a fluid and a solid, is it difficult to be conceived, that the principle of life, so analogous to fire, should be able to exhibit similar effects in similar circumstances?" The Essay is upon the whole ingenious and valuable, as far as it goes; and will be read with interest by those who desire the improvement of land, remote from the usual means of procuring fertility.

We cannot forbear, however, to notice a passage which tends directly to what is called materialism, the introduction of which, unless it was by inadvertence, is exceedingly disgraceful to the writer. "All the products of nature," says Dr. A. "seem destined to perpetual change and alteration; and the fibrous roots of plants appear intended by providence to produce the first stage in the transmutation of inert matter into life. Thus by decomposition and absorption, earth becomes vegetable; vegetable matter is no sooner decomposed in the stomach of animals, than it is capable of being converted into animal matter; and when further purified by the delicate organs of the human body reaches the utmost perfection of created intelligence." This phrase, "perfection of created intelligence," can only be applied here with any propriety to the soul; and this, we are to be told by an agricultural lecturer, is essentially the same as cabbages and turnips!

Art. XVI. *The Propriety of the Time of Christ's Appearance in the World: with Reflections on the Nature and Utility of Public Worship.* A Sermon, preached May 23, 1808, at the Opening of the new General Baptist Meeting-House, Cranbrook, in Kent. By John Evans, A. M. 8vo. pp. 33. price 1s. Synonds. 1808.

AS this sermon makes no pretensions to originality of sentiment or force of writing, it should not on these points be too rigidly examined. It is most obviously chargeable with one glaring defect, the violation of unity. The two subjects assumed for discussion are completely distinct. One of them is truly appropriate to the occasion, but is not in the slightest degree connected with the text, and is thrown in at the end, either as a sort of "ingrain," over and above the strict obligation of the preacher, or else as the hasty discharge of a duty, the neglect of which had but just laid hold on his conscience. This however is fully atoned for, by the elaborate discussion of a subject sufficiently connected with the text, but not at all connected with the occasion. This text we should have said is Gal. iv. 4, "*When the fulness of time was come, God sent forth his Son*"—we should like to know *why* the preacher stopped at these words! If the auditory resembled other rural congregations, we should have thought it

quite as important for them to be informed *who* the Son of God was, and *why* he was "sent forth made of a woman," as for them to know the reasons which commentators have assigned for his advent at one particular period rather than another. At any rate, something of this would have been quite as natural, as to discern in the selected passage any reference to public worship!

We are truly at a loss to account for what appears to us so egregiously incongruous. Are the subjects too scanty to afford materials, severally, for an entire discourse? We should not have thought it: but Mr. Evans's eagerness of quotation from Pope, (whom he calls with equal truth of chronology and criticism "the *first* poet in the English language,") and from Mrs. Barbauld, does really seem to indicate a consciousness of debility that would make it highly expedient for him to be "doubly armed."

The sermon is not particularly faulty, in regard to religious sentiment, except that it is barren; or in regard to style, except that it is cold; on these accounts it must have formed the most admirable contrast that can be imagined, with the glowing and genial season in which it was delivered.

Mr. Evans's motto, from Virgil, imputes to that illustrious poet a prosodial inaccuracy, which to any school-boy, in almost any school, would be worth a good flagellation;—

Magnus ab integro seculorum nascitur ordo!

Art. XVII. *A Complete System of Astronomy*; By the Rev. S. Vince, A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. Vol. III. 4to. pp. 130, 248. Price 1l. 15s. boards. Cambridge, at the University Press: Lunn, Wingrave, &c. 1808.

IF we were required to shew the utility of the higher branches of mathematical knowledge, we should immediately point to Physical Astronomy and its application to the practice of navigation. All the resources of the most sublime analysis, an analysis not comprehended by one in ten of those who pass for respectable mathematicians, have been employed by the greatest philosophers of the present age, in perfecting the theory of the motions of the moon and the satellites of Jupiter and the other planets. The theory, thus corrected and improved, has directed the computation of more accurate solar, lunar, and planetary tables: and these have at once facilitated and rendered more complete and satisfactory the solution of the problem relative to the longitude;—a problem especially important in a commercial country like our own, and which, though the precepts regulating its solution are now levelled to the comprehension of a schoolboy, depends upon principles the most refined, extensive, and profound, and which have called into exercise the utmost powers of the greatest philosophers of the 18th and 19th centuries.

The two former volumes, of Mr. Vince's comprehensive system of Astronomy, have been before the public some years, and their merit is well known. They certainly constitute the most complete body of information on the science of astronomy, which has yet been published in Great Britain. The materials are excellent, though the arrangement is not always such as a correct logician might wish to see adopted. The publication of the third volume has been delayed, that the author might avail himself of the latest investigations of Mechain, Burg, Delambre,

and Laplace : and he has now laid before the public a far more correct, better arranged, and more useful collection of Astronomical tables, than has been hitherto published in any country. These Tables are, of the Sun, of the Moon, of Refraction, the Sun's Parallax, Mercury, Venus, Mars, Jupiter, Saturn, the Georgian, and of Jupiter's satellites. They are preceded by an introduction of 130 pages, pointing out the sources from whence they have been derived, and the precepts for regulating their use. They will in a great measure supersede the necessity of recurring to former tables, such as Halley's, Dunthorne's, Mayer's, Mason's, &c. : and will be found extremely useful to the practical astronomer, and the navigator. Such of the tables as have been borrowed from the French, are exhibited in a more convenient shape than their original one ; and having been examined by the method of differences are rendered very correct.

The volume is not adapted to advance the author's high reputation for science and depth, nor, probably, to reward his labour by an extensive circulation ; it is no small praise to him, that he has performed a considerable service to the public, without any prospect either of fame or emolument.

In point of typography, this third volume is far more respectable than the first and second ; and really does honour to the Cambridge press, the reformation of which we have lately had repeated opportunities of observing.

Art. XVIII. *A Summary View of the leading Doctrines of the Word of God.*

By Wm. Innes. 12mo. pp. 52. Price 1s. Williams, Ogle.

IT must have frequently happened to serious persons, desirous of leading others less informed to a suitable knowledge of the essential doctrines of the Gospel, to wish, with the author of this tract, which we ought to have noticed before, for some little publication "to put into their hands, by the careful perusal of which they may get a tolerable acquaintance with them." We thank him, not only for his endeavours to supply a want which we have often felt, but for the excellent materials with which he has furnished us toward the exercise of the noblest species of Charity, in which any human being can indulge ;—that of conducting his fellow mortals to a competent understanding of those truths, on which their eternal welfare depends.

Art. XIX. *An Analysis of the Experiment in Education, made at Egmore, near Madras*, comprising a System alike fitted to reduce the Expense of Tuition, abridge the Labour of the Master, and expedite the Progress of the Scholar, &c. &c. By the Rev. Dr. Andrew Bell, A.M. F.A.S. &c. Rector of Swanage, Dorset. Third Edition. 8vo. pp. 115. Price 3s. 6d. Cadell and Davies. 1807.

Art. XX. *A Comparative View of the Plans of Education detailed in the Publications of Dr. Bell and Mr. Lancaster.* By Joseph Fox. 8vo. pp. 41. Price 1s. 6d. Darton and Co. Maxwell and Co. 1808.

THE former of these pamphlets contains the detail of Dr. Bell's present system of education ; and the latter is an able comparison of the claims of Dr. Bell and of Mr. Lancaster, to the praise of originality in their respective systems.

Such writers as Mr. Fox are in some sense to be included among the host of critics, and therefore among the most valuable servants of the public. They are a sort of irregular volunteer force, for whom we have a high esteem, when they are zealous and expert in carrying on the perpetually just and necessary war for the protection of truth and literature. We are much indebted to him for having taken this duty out of our hands; and we recommend the comparative statement he has given, of the respective merits of the two Inventors, to the attentive perusal of all who are interested in the subject from motives of curiosity, of humanity, or of justice to individual character.

The improvements in education which the author ascribes to Dr. Bell are, 1. a better mode of teaching to spell, i. e. requiring the learner, for a considerable time, to pronounce every syllable of a word separately, without pronouncing the word at once, and also, when he begins to read a word at once, to pronounce each word separately, pausing before he begins the next; 2. the adoption of the Malabar mode of teaching the letters, by instructing the child to make them in sand spread over a board, thus uniting learning to read with learning to write. He also gives Dr. B. great credit for the arrangement of his school at Madras into classes, which were paired off into tutors, and pupils whom they were to assist to learn, and governed by assistants, under the care of four masters, all of whom received salaries, and a superintendant:—and likewise for requiring the boys to make their own pens, &c. In this part, Mr. F. might have been more explicit.

The improvements ascribed exclusively to Mr. Lancaster, are, 1. An arrangement of classes superintended by a monitor of their own number, and a system of rewards, by which *one master* may manage a school of *a thousand children*. 2. A method of reading in classes, the book being printed in large type and affixed to a pasteboard conspicuously placed, by which *one book* is sufficient for a whole school. 3. The introduction of writing on slates, by which *five hundred boys may write and spell at once* the word which one boy of the class spells aloud to them. 4. A mode of teaching arithmetic in classes, whereby *any child, who can read, may accurately teach arithmetic to any number, who can write* on their slates after his dictation from a book. 5. A reduction of the *annual expence* of each child to *seven shillings* in a school of three hundred, and to *half that sum* in a large school, as is the case with Mr. Lancaster's in the Borough.

Another part of the pamphlet is occupied in comparing Dr. Bell's three editions together; as the result of which he is charged with having made considerable alterations in the latter, as if he had owed some improvements to Mr. Lancaster, in the article of monitors, the use of slates and spelling cards, and the mode of connecting a school of industry with a school of education, while at the same time he has scrupulously avoided even naming the improver and exemplifier of his system, notwithstanding Mr. L.'s handsome acknowledgements of obligations to himself. He is also charged with *suppressing*, in the third edition, his account of the organization of the Madras Asylum, as it respects the *four salaried masters* over two hundred boys; with representing his *present* system as the same with that which he practised at Madras; and with omitting to state that he has received a pension of 200l. per annum. granted in 1792,

from the East India Company, in consideration of his generosity in declining the salary (of 480*l.*) to which he was intitled at Madras. For a more ample statement, and the proofs, we must refer to Mr. F.'s pamphlet.

Art. XXI. *Ode to Iberia*. By Eyles Irwin, Esq. M. R. I. A. 4to. pp. 16. Price 2*s.* 6*d.* Asperne, 1808.

AS every important event, in this literary age, is sure to breed a swarm of insectular poems, we prepare ourselves for the buzz with the most laudable resolutions of patience, that can be inspired by a perusal of Epictetus, and a recollection of Job: and that which is so lucky as to annoy us first, will usually find us so completely masters of our spleen, as that it may depend on being restored into the wide world with most Shandean forbearance and commiseration. We cannot promise the second so kind a reception, or so happy an escape. All that we have to say of Mr. Irwin is, that his politics were quite in fashion only a month ago, that his poetry will intitle him to aspire after the Laureatship, and that he is under vast obligations to his printer.

Art. XXII. *The Nature and Extent of Christian Liberty considered*, in a Letter humbly addressed to the Members of Religious Societies. By John Fawcett, A. M. 12mo. pp. 27. Price 4*d.* Button. 1808.

THIS brief, but comprehensive tract, may be very serviceably recommended to those, who, in theory at least, have learnt to consider the obligation of the law of God as annulled, or in some degree relaxed, by the gospel. The peculiarities of Christian liberty, as a freedom from Mosaic ceremonies, from the bondage of sin, and from the penalty due to transgressors of the law, which believers in Jesus Christ possess, are truly stated; and the gross perversions of the doctrine and the term are well exposed and refuted. The remarkably mild and friendly tone of this address, as well as the known character of its author, will tend we hope to augment its beneficent influence.

Art. XXIII. *Excerpta ex variis Romanis Poetis*, qui in scholis rarius leguntur. Notulis illustrata, quas collegit in studiosæ juventutis usum, Johannes Rogers Pitman, A. B. 12mo. pp. 430. Price 6*s.* Rivingtons, Hatchard. 1808.

IN many schools, these 'Elegant Extracts' will be very acceptable, to amuse the student by the change of subject, and instruct him by the diversity of style. The selections are made, in general with much propriety, from Lucretius, Catullus, Propertius, Tibullus, Persius, Seneca, Lucan, Valerius Flaccus, Silius Italicus, Statius, Martial, Juvenal, Ausonius, and Claudian. There are 118 pages of useful notes, mostly selected from the best editions of the respective authors.

Art. XXIV. *The Great Importance of Peace and Prosperity to Christian Societies*. A Sermon, delivered at the setting apart of the Rev. W. Chapman over the Congregation at the Tabernacle, Greenwich, March 29, 1808. With an Appendix, &c. &c. By John Townsend, 8vo. pp. 54. Price 1*s.* 6*d.* Williams and Smith, 1808.

MODESTLY disclaiming any extraordinary pretensions to public notice, on behalf of this Sermon, Mr. Townsend has secured a can-

did reception for it among all those who value piety and good sense. The words of his text, Ps. cxxii. 7. are referred to in his title, (to which, indeed, we should rather object, as apparently involving a truism,) and they suggest to Mr. T. to consider the peculiarities of the church of God; to explain the blessings solicited for it; and point out the means of attaining them. The solid judgement and experience of the preacher are strongly manifested in most parts of his discourse, which of course is peculiarly adapted to a dissenting audience. Among other sensible remarks on the true prosperity of a Christian community, we may distinguish these:

‘Then a Christian Society prospers, when all its members grow in sound and scriptural knowledge; not merely in an acquaintance with one or two leading points of doctrine, but of the whole truth as it is in the Lord Jesus. That society is not likely really and effectually to prosper, which is not as thoroughly enlightened into the knowledge of the experimental and practical part of religion as the doctrinal. Indeed, spiritual knowledge is nothing, unless it powerfully influences the heart, and induces a life of holiness.’—
‘Then there is prosperity, when all the members of the church consecrate their time, their wealth, their talents, and their influence, to the glory of God and the good of mankind.’ pp 19—21.

The Appendix contains some striking remarks on the conduct and character of certain conceited and antinomian hearers, and unhappily we are forced to add, preachers, who are too often found to disturb the peace of religious societies, and disgrace Christianity in the world.

ART. XXV. SELECT LITERARY INFORMATION.

A new and uniform edition, in seven quarto volumes, of Patrick, Lowth, Arnold, and Whitby's Commentary on the Holy Scriptures, will appear in the course of this or the following month.

Dr. Forbes, of Edinburgh, is engaged in a translation of Pliny's Natural History, which is to be accompanied with notes and illustrations, a life of the author, and a preliminary dissertation on the origin and progress of natural history. The work will extend to six or seven volumes in octavo.

A new edition of Collins's Peerage of England, with very considerable alterations and improvements, and brought down to the present time by Samuel Brydges, Esq. is in the press.

Speedily will be published, in quarto, embellished with thirteen views, *Travels in the North of Europe*; or, a *Journal of a Voyage down the Elbe from Dresden to Hamburg, and Travels through Denmark and Sweden*. By Louis de Boisgelin, Knight of Malta, and Author of the *History of Malta*.

A new edition of the first part of Dr. Hall's *British Flora* is in the press.

Mrs. Cappe is preparing for the press

a complete history of the Life of Christ, as related by the four Evangelists; interweaving into one continued narrative their several accounts of the miracles performed in proof of his mission, of his prophetic warnings, awful admonitions, moral precepts, and various controversies with the Jewish rulers, terminating in his crucifixion, resurrection, &c. She has endeavoured to ascertain as nearly as possible the order of time in which these several discourses, and the extraordinary events which gave rise to them, took place, in the hope of exciting an increasing interest in the perusal of the sacred records, by exhibiting a more comprehensive view of the whole ministry of Christ, and thereby throwing additional light on many exceedingly important and beautiful passages. The whole is illustrated by a series of notes explanatory of eastern phraseology, of ancient customs, manners, opinions and prejudices: formerly transcribed by the editor from the short-hand papers of her late husband, the Rev. Newcome Cappe. The work is divided into sections, and at the close of each section such practical reflections are deduced as naturally arise out of the subject.

Mr. Williams, the Barrister, and author of *The whole Law relative to the Duty and Office of a Justice of the Peace*, has nearly ready for publication the first part of a new periodical work for the use of Justices of the Peace, and Parish Officers, intended to be continued annually under the title of the *Magistrate's Annual Assistant*, containing the Acts of Parliament and adjudged Cases, so far as they respectively relate to the Offices of Justices of the Peace, and the powers of Parish Officers.

A new edition of Thornton's *Present State of Turkey*, in two octavo volumes, is nearly ready for publication.

In imitation of the ancient *Lectionaries*, a Collection of *Morning Lessons* for Sundays and other principal holidays is shortly to be published, as a companion to the Common Prayer Book of the Church of England.

In the course of next month will be published, a *Tour in Scotland* by Sir John Carr, in one handsome quarto volume, price in boards, two guineas, to be embellished with plates from drawings by the author.

A *Biographical Index to the House of Lords* has been for some time in the press, and will be speedily published. It is compiled by the Editor of the "*Biographical Index to the House of Commons*:" it consists of a single volume, of a portable size, and, in addition to the descent of the Peers of England, given in an entirely new form, it contains an account of the present and late ones, their habits, pursuits, and parliamentary conduct. The sixteen Scotch, and twenty-eight Irish Members, are introduced in alphabetical order, as well as the Bench of Bishops.

Mrs. Grant, author of *Letters from the Mountains*, is preparing to publish the *Memoirs of Mrs. Cuyler*.

Dr. Thomas Dancer will shortly publish a new edition, much enlarged and improved, of the *Medical Assistant, or West India Practice of Physic*; designed for the use

of young practitioners, heads of families, and managers of plantations.

Mr. Stace is proceeding with some original anecdotes of Cromwell, which will contain many curious and important incidents.

In a few days will be published, *Principles of Surgery*, for the use of Chirurgical Students, a new edition with additions. By John Pearson, F. R. S. Senior Surgeon to the Lock Hospital. &c. 8vo. 8s. 6d.

We are requested to announce the advanced state of a most useful and elegant anatomical work, in folio, to be published in October, intitled *Anatomico-Chirurgical Views of the Nose, Mouth, Larynx, and Fauces*, with appropriate explanations and references to the parts, by Mr. J. J. Watt, Surgeon; designed by the Author to illustrate the Anatomy of those organs as they appear in different sections of the head, and performed with the strictest attention to anatomical accuracy. The engravings will be four in number, containing six views of the parts, of their natural size, and accompanied with the same number of outline figures of reference; with an additional anatomical description of these organs by Mr. W. Lawrence, Demonstrator of Anatomy, St. Bartholomew's Hospital. The principal professional Gentlemen resident in London, have already become subscribers to this publication.

Mr. Brown of Whitburn is correcting and enlarging his *Memoir of Mr. Hervey* for a second edition; the first being sold in a few months. He has received various letters from Mr. Hervey's friends in England which cast much light on the character of that good man; of these he means to avail himself in the second edition.

The author of the *Age of Frivolity*, has in the press a small volume of *Poems*, consisting of *Sonnets, Tales, and Characteristic Pieces*.

ART. XXVI. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Crosby's *Farmer, Grazier, Steward, Bailiff, and Cattle-keeper's Annual Pocket-Book for 1809*. Containing a *Journal of every Day*, a *Calendar of Business to be done*, *List of Taxes, Bankers, Laws*, and many useful things for Country Gentlemen. 3s. 6d. bound.

BIOGRAPHY.

Memoirs of the Rev. Samuel Bourn, for

many years one of the Pastors of the United Congregation of the New Meeting in Birmingham, and of the Meeting in Coseley. With an Appendix, consisting of various Papers and Letters, and Biographical Notices of some of his Contemporaries, and a Supplement containing Specimens of his Historical and Catechetical Exercises. By Joshua Toulmin, D. D. 8vo. 7s.

in A Biographical Peerage of Great Britain; which are Memoirs and Characters of the most celebrated persons of each family. Vol. I. and II. (containing the Peerage of England, with the Arms engraven on wood) 12mo. 16s.

Volumes III. and IV. containing the Peerage of Scotland and Ireland, are in the press, and in a state of considerable forwardness.

BOTANY.

Fuci; or, coloured Figures and Descriptions of the Plants referred by Botanists to the Genus *Fucus*. By Dawson Turner, A. M. F. R. A. and L. S. Vol. I. containing 71 coloured figures with descriptions in English and Latin, royal 4to. 4l. 13s.

The British Flora; or, a Systematic Arrangement of British Plants. By John Hull, M. D. of the Royal College of Physicians of London, Physician to the Lying-in Hospital in Manchester, &c. Vol. I. sm. 8vo. second edition, much improved. 9s.

The second volume is in forwardness.

CHEMISTRY.

An Epitome of Experimental Chemistry, in three parts. Part I. Intended to facilitate the acquisition of Chemical Knowledge, by minute Instructions for the performance of Experiments. Part II. Directions for the Analysis of Mineral Waters, of Earths, and Stones. Part III. Instructions for applying Tests and Re-agents. By William Henry, M. D. 5th edition illustrated by plates, by Lowry, 8vo. 12s.

EDUCATION.

A new and complete Spelling Dictionary, and Sure Guide to the English Language; on the plan of the late Mr. Fenning: principally designed for the use of Schools, and Benefit of Foreigners. By Beckwell Dodwell Free, A. M. Classical Master at Mr. Till's, Pentonville, sm. 8vo. 5s.

More short Stories in Words of two Syllables, 5s. 6d.

Tales and Fables in verse, with moral Reflections. 1s.

The Preceptor and his Pupils, Part. II. or the Syntax of all Languages compared together, with special Rules, Dialogues, Exercises, and Examinations on the English Language. By George Crabb, price 4s. 6d. with the Key.

The Grammar of the English Language, including numerous Exercises in every Rule, and Queries in the manner of those in Goldsmith's Grammar of Geography; treating distinctly, completely, and practically, of Orthoepey, Orthography, the Accidence, Etymology, Syntax, Prosody, Composition, and Rhetoric. By the Rev.

David Blair, A. M. Author of the Class Book, First Catechism, &c. 2s.

GEOGRAPHY.

A Familiar Introduction to the Study of Geography, and the Use of the Globes, By J. Bidlake, 2s.

HISTORY.

The Chronicles of Molinshed, comprising the Description and History of England, Scotland, and Ireland, with a general Index to the whole. 8 vols. royal quarto, 12l. 12s.

Annals of George the Third, from his Majesty's Ascension to the Throne, to the unparalleled Victory of Trafalgar. By W. Green, A. M. 2 Vols. 12mo. 14s.

JURISPRUDENCE.

The Law and Practice of Patents for Inventions, by William Hands, Gent. one of the Solicitors of the Court of Chancery, &c. 8vo. 5s.

Reports of Cases argued and determined in the High Court of Admiralty, in the time of the Right Hon. Sir William Scott. By Chr. Robinson, LL. D. Advocate. 8vo. price 9s. 6d. Vol. VI. Part II. Containing Cases determined in 1805, 6, 7, and 8, with Indexes, completing the Sixth Volume. The eleven former Numbers of these Reports may be had, price 6s. each.

Also, lately published, by the same Author, in 8vo. two Parts, price 2s. 6d. each, Notifications, Orders, and Instructions, relative to Prize Subjects, during the present war.

The Trial at Large, Sir John Carr v. Hood and Sharpe, for a Libel—in the Court of King's Bench, Monday, 25th July, 1808. Damages laid at Two Thousand Pounds. Taken in short hand by Thomas Jenkins. To which is added a supplement; containing Letters of Lord Mountnorris, Sir Richard Phillips, and the Author of "My Pocket Book," and other curious Matter, which will be found highly interesting, as connected with the Trial. 1s.

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MEDICINE AND CHIRURGERY.

The Medical Compendium, considerably enlarged and improved; being a complete and explicit Guide to Pharmacy, &c. as far as Instruction can be wanted, or may be obtained in families. A Glossary, of abstruse, but no indelicate Terms, is inserted; as also a Copious Index: together with a very interesting and useful Account of Mineral and other Waters. By D. Cox, Chemist to his Majesty, 12mo. 8s.—The Appendix containing the different Formulæ of the

new London, Edinburgh, and Dublin Pharmacopœias, may be had separate.

A Treatise on the Operation of Lithotomy; in which are demonstrated the dangers of the present method of operating with the Knife and Staff. The Manner of performing the incisions is explained in short rules, and represented by Drawings the size of the living figures. By Robert Allan, Surgeon, folio, 11. 11s. 6d.

J. Callow's Catalogue, for 1809, of a Modern Collection of Books in Anatomy, Medicine, Surgery, Chemistry, Botany, &c. 1s.

Anatomical Plates of the Arteries of the Human Body, accurately coloured, and reduced from the Icones of Haller, with a concise explanation, 12mo. 15s.

An Exposition of the Practice of affusing Cold Water on the Surface of the Body, as a remedy for the cure of Fever; to which are added, Remarks on the effects of Cold Drink and of Gestation in the Open Air, in certain conditions of that Disease. By Robert Jackson, M. D. 8vo. 10s. 6d.

MISCELLANEOUS.

The Complete Works of the late Rev. John Newton, Rector of St. Mary Woolnoth, London, 6 vols. 8vo. 2l. 14s.—The sixth volume, containing Posthumous Pieces, a Portrait of the Author, a copious Index, and a list of Subscribers, will be ready in a few days. It may be procured separately, price 12s.—The following are the Titles and Prices of Mr. N.'s works, and which may be procured separately, 1. Cardiphonia, or the Utterance of the Heart, 2 vols. 6s.—2. Letters to a Wife, 2 vols. 6s.—Messiah, 2 vols. 6s.—Olney Hymns, 3s. 6d.—Ecclesiastical History, 8vo. 6s.—Omicron's Letters, 3s.—Smaller Tracts, 3s.—Authentic Narrative of the Author. 1s. 6d.

The British Cicero, or a Selection of the most admired Speeches in the English language; arranged under three distinct heads of Popular, Parliamentary, and Judicial Oratory; with Historical Illustrations: to which is prefixed, an Introduction to the Study and Practice of Eloquence. By

Thomas Brown, LL. D. Author of Viridarium Poeticum, the Union Dictionary, &c. 3 vols. 8vo. 1l. 11s. 6d.

An Historical Dissertation on Tea; exhibiting the Chinese Methods of preparing it for the European Markets, means of Adulteration, its Dietetic and Medicinal Qualities, &c. 6d.

The Connection of Words with Objects; a Visit to the Deaf and Dumb; with Hints towards a classification of Metaphysical Terms.

The History and Antiquities of Dissenting Churches, Chapels, and Meeting-Houses, in and about the City of London, from the Rise of Non-conformity to the present time. No. 1. 2s. 6d. to be continued monthly.

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CORRESPONDENCE.

We have received a sensible letter from Mr. Crabb, author of "the Preceptor and his Pupils," proposing the institution of a Society, on the plan of the Academies in several countries on the continent, for improving and settling the English language; a project, in the promotion of which we can no otherwise assist, at present, than by giving it publicity and sanction.

ERRATUM. p. 807. l. 5. for fretful peevish read fitful.